EIGHTEENTH

ANNUAL ADDRESS

BY

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Episcopal Address.

To the Clergy and Delegates
of the Thirty-Second Convention,
and to the Clergy and Laity
of the Diocese of Illinois;
Greeting in the Lord:

Beloved in the Catholic Faith and Body
of Christ:

Welcome once more, to the Annual Diocesan Council, in the name and love of the Divine Saviour, and in the trust of His presence through the Holy Spirit.

We meet, as always, in the unity of the Visible Church, with its historic Ministry, Sacraments, and Worship; witnessing to Catholic Truth in our organization, and ministering in its service by work and suffering. We meet in loyal recognition of our federate union in the "Protestant Episcopal Church, in the United States of America." We meet in the larger unity of the Anglican Communion, conscious that fourscore years have only confirmed the bonds and verified the integrity of our hereditary estate. We meet in descent legitimate, and without attainder, for all that is Catholic in the Church's Faith, Discipline, and Worship, to hold it, or to vindicate it. We meet, Member of a Branch of the Church, which has never

broken its succession, since Apostles went to the British Isles, nor has ever yielded its autocephalous independence. Above all, it has never cast away any portion of Christendom by anathema or excommunication. As far as any act or fact of ours goes, we are in communion with the Christian world. We have simply held our Catholicity—"the Apostle's doctrine and fellowship, the breaking of the Bread and the Prayers." Others have only to substantiate theirs by going alike to the common standard, and "maintaining the Faith in its purity and integrity, as taught in Holy Scripture, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils."

Welcome, too, beloved, in our brotherhood of "infirmities," which remind us, at every step, of the humiliation and shame of sin, and force us for help to the Great Restorer. Welcome in the hard forms of our daily life—the toil and pressure of the world, its burthen of maintenance, and the bitter experience of its meanness, strife, and deceptions; its antagonism with the spiritual in the discipline of the Church, and in the aspirations of the soul. But, thrice welcome in our saintly fellowship of covenant blessing, where the worst can be overmastered by the grace of Christ sufficient, and be transmuted into blessing by that "strength made perfect in weakness."

OBITUARY.

We have lost this year by death, one of our valued and distinguished Presbyters, Rev. Roswell Park, D.D., whose work has been at the fountain head of Church life—Christian scholarship, and Church education.

Immanuel Hall, in the vicinity of this city, was founded by him, and I trust will grow on in work and

blessing, though he who so tenderly watched its infancy has passed from an earthly charge.

The scholarship of Dr. Park was signally comprehensive. The application of his powers was harmonious and vigorous; his deportment eminently that of a Christian gentleman; his piety sincere and uniform, as expressed in his teaching or his life.

The Church in different parts of our country has record of his labors, educational and parochial. Wherever thus broadly known, his works are held in remembrance, and his loss is appreciated as a sorrow for the Church.

TRI-ENNIAL COUNCIL.

The year which has passed has been eventful; and it falls to my lot to present to you now, and through you to the Diocese, some of these incidents, and such comments as my office may claim or warrant.

First among them has been the meeting of our Triennial Council, and we must briefly note the spirit and acts of that important assembly.

You need not be told how it is constituted, and how thoroughly it is representative of the whole American Church, its dioceses and its membership—with republican freedom and popular equality. You little need to be told what a gathering of picked men take seat for its deliberations, and what stores of honor, wisdom, and devout feeling the renowned in political and the gifted in social life bring to that Ecclesiastical "WITTENAGEMOTE." If any manifestations can be relied upon for the tone and spirit of our Church it must be found there. If any test can be afforded of an average consciousness of what is right and safe for the Church in her current agitations, it must be found through the free

debates, and concurrent legislation, of that Senate House of Bishops, and its popular aggregate of Clerical and Lay Deputies.

An approaching meeting of this body necessarily evokes the sentiment of the Church in individual opinion or partisan anxiety. It intensifies and combines discrepancies which may be otherwise floating and unorganized, with a view of influencing the formation or shaping the course of the General Convention. Hence it may be a crisis where opinions may be sharply cut, and feelings may rise to earnestness or strife, alarming for our harmony, and even threatening to our oneness.

This was unfortunately to a peculiar degree the state of things pending the late Tri-ennial meeting.

A Radicalism broke out, (easy enough to explain as the Church is situated in the United States), which assailed the foundation in apostolic succession; its principles of Sacramental grace; the old forms and words of the liturgy; the separation of its orders; its Catholic breadth of opinion; the integrity of the English Reformers; and claimed almost revolutionary changes by minatory projects of disunion and separation.

On the other hand, with more thoughtful origin and deeper work, but with suspicious facts and tendencies, Ritualism, so called, disturbed the Anglican Communion. It conflicted with established order; modified our worship, ceremonially; and introduced, without authority, practices, ornaments, services, and discipline, not recognized in the Church of England or our own; especially a dogmatic symbolism in the Holy Communion asserted what the Anglican Church had not thus defined, and which, perhaps, never had been defined except in the rationalizing terminology of the

Church of Rome. "The leprosy of Transubstantiation." *

I have no conscious sympathy with any of these extremer views, and have never allowed myself to be seduced or driven into partisan affinity with either. But I feel assured that the great truths they, on either side, contentiously put in opposition, are in living harmony and indissoluble unity. We all, however, appreciate that there may be material of conflict and lawlessness in a partial apprehension of them, and that each extreme may find abettors and defenders.

Thank God that Radicalism has so few within the Diocese of Illinois, and Ritualism fewer still. I do not know the minister, within my jurisdiction, who would, I think, sustain a single one of these questionable practices against my "godly admonition."

The General Convention met in the midst of this conflict of opinion, when lookers-on, who did not understand the Church, predicted inevitable separation. It gathered, in the full representation of all the Dioceses—from Maine to California—under the influence of their respective diversity. It was pressed for the resolution of the difficulties through revision of the Liturgy; the free admission to our pulpits of ministers of the religious bodies around us; a promiscuous union; condemnation of terms liable to abuse; the rigid defining of ceremonial; and the sharper injunction by sacramental rubric. The Ritualistic party, as such, asked nothing legislative, but only to be let alone.

There is, I think, a common spirit and aim underlying these opposite systems in their present conflict. They are both impelled by a consciousness of the want of unity in the Body of Christ, and the imperfect influ-

* Bp. Cosins.

ence which the Gospel has gained over human nature, individually and socially. "A Catholic current is passing through the world." The one expects to remedy these defects through an increase of objective reality in the Church as the Divine organization—the Body of Christ. The other regards, mainly, the internalism of the moral and religious life in faith and sentiment, subjectively realized in the individual heart as an emotional state. Properly there should be no conflict between these two phases of the one Gospel. "Neither the truths nor the expression of them are inconsistent, but are so in semblance merely, as all are embraced within the many-sided perfection of the truth as it came from God. If we understood aright the teaching of Holy Scripture in its breadth, we should find in that teaching that comprehensive truth in which to reconcile the divergent articulation of modern Theological Schools." *

"A man need not forget his separate relation to God when contemplating the progress, the organization, the imperial majesty of the realm of Christ. It may, however, be admitted that the undue predominance of one of these considerations is a danger for individuals or for particular ages or portions of the Church against which it is necessary to take precautions." †

The Church of Christ is founded on the Incarnation and Inspiration—the God-man of Bethlehem and the Holy Ghost of Pentecost. From both united, the Christian Church, Visible and Holy, was created, is perpetuated, and works. There is, in consequence, an indissoluble connection between the Means of Grace and the Workings of Grace. The denial or the imperfect conception of this inviolable relation leads to false

* Marriott Eirenika, 92.

† Liddon, Univ. S., p. 14.

objectivity, or false subjectivity. The true doctrine of the Church rests upon the organic reciprocity of both the means and operations of Grace, which are one in life and activity, though they may be distinguished for the sake of argument. In the Gospel economy in the Church, and its experimental reproduction in the human soul, these expressions are no way antagonistic, but are factors of the one result. The "Christ outside of us" in the Church, which is His Body, the organism of which He is the Living Omnipresent Head, is not in any conflict with the "Christ within us," but they are conditioned, one of the other. "The disregard of Christ in the Church leads, logically, to the denial of the Incarnation and its correlatives, and then subjective religion ceases to be subjective Christianity." The Christ within us in that condition is nothing but a general idea. The unhappy phenomenon occurs, which largely exists in our sectarian religionism, that the human soul is put in place of Christ. "The disregard of the Christ within us is to make the Church and its salvation nothing more than the outward sensible presence of Christ was to the unbelievers of His age."

There must be organic reciprocal relation between Scripture tradition, the Historic Church, and the Christian individual born of the Spirit, "from the womb of the Church." He must be thus born, not only sacramentally, but through awakening, conversion, and wrought-out sanctification,—through faith which then is the trustful union with Christ, as the Saviour of the world and his own Saviour, in whom the regenerate man finds divine life, with its individual impulses and experience, in new and holy habits of discipline and obedience, which comprehend alike the living objective means and all the inner freedom of the quickened

nature. The Church is holy, because Christ is in it, the wisdom and the power of God, and its aim is the redemption and sanctification of every man. The believer, in and through that Church, apprehends that for which he is apprehended, and takes into his own nature, with its awful egoism, the pursuit and realization of a Christ-like holiness.

I cannot admit for an hour that there is any real antagonism between the historic Church with its supernatural notes, and the free evangelism and the deepest experience of the human soul. My whole ministry (poor illustration, as it may be) has owed all its order to the full and unreserved belief and consciousness of what I thus state. The severest scrutiny to which I can subject myself—my past and my present—fails to discover to me any conflicting change in my opinions or my teaching. Perhaps it is my shame—but things have changed around me far more than they have within me. I have utterly abnegated such terms as "High" or "Low," where they meant to imply discrepancy between Christ in the Historic Church and Christ in the human soul. No theological fact is clearer to me than that we put these in contrast where there is none existent; and all seeming opposition between them is our impotent handling of the word of God. When they express anything real, they express harmonious truth from a one-sided view. If we appreciated each aright—and in proportion as we do so, we should find that they return each upon the other, to constitute saintship as a gift, and saintship as an achievement. "The individual believer in his own regenerate nature, will recognize in the Church his objective counterpart 'bone of his bone, and flesh of his flesh.'"

"On this reciprocal relation depends the health of

the Church, and if we conceive a time when these factors shall have thoroughly permeated one another, then will the Church have reached its highest earthly goal; it will have returned through the steps of its period of development back to the fullness of life revealed by the Apostolic Church as the model for all time."*

In a healthy branch of the Catholic body freedom must be one of its factors, and this applied alike to its own organic development, and the "changes and chances" of the human soul, in its personal spiritual vitality. But not abuses of freedom, as mere individual will of interpretation or ethical practice; not freedom referable only to an internal consciousness; not freedom to create its own ecclesiastical guarantees. But freedom which recognizes given authority and given truths, and exercises itself by obedience to authority which does not change; and love of the truth which is continually developing through inward appropriation. And in both conditions of the Holy Church, and the individual holiness of its members, we must appreciate not as a defect to be scoffed at or wept over, but as in reality the appointed dispensation—that the actual Church is one-sided, struggling to reform and adapt herself to every new exigency of her work, and is in painful progress as militant towards her triumphant ideal. Any one age, and all the ages so far, collectively, have heard only the whisper words of her ways, and been moving in the hiding of her power.

Under such circumstances, general and specific, such a council must seem to us, as interested actors, to have done too much or too little. It is difficult for us to

* The quotations are from "Martensen's Dogmatics." But more than that marked should be credited to the learned Bishop of Seeland, to whom I have purposely made myself indebted for expression, as being Danish and not Anglican.

measure the real force of conservative reticence; and of course, it is more striking, that in a relatively popular assembly it should have been attained. We all admit that it is by the Divine Spirit alone, working after the counsel of His will, that such blessing comes. It is impressive to a thoughtful mind to bring together the conflict of opinion and the final action. We may note the loose and passionate talk outside before the meeting; the political eagerness with which movements are projected to attain predetermined ends; the scope of debate; the agitation of successive days seemingly widening each breach, and inflaming conflicting opinion. These seethe and work; while by and by, all terminates in a brief resolution, or the forbearance from any action, or in some provisional plan which apparently leaves all unsettled. It is not so unsettled. That action is the thoughtful, prayerful, contribution of the human element in the Church's administration. It is the wisdom of men—reverently acknowledging its limit of capacity and power—and putting into the hand of the Great Disposer that which is "sufficient for the day."

The General Convention acted decidedly when the fact was before it. It acted indeterminately where the subject matter was undeveloped; the position of the Church tentative; and patience alone, could work the experience to inform and guide.

When liturgical revision was asked, it gave an emphatic declension. It could not then be entertained safely. It mattered not whether because the time was not propitious, or whether the necessity did not exist. The prudential, at least, was clear.

On the plea which would open our pulpits to non-Episcopal ministers, and stultify our claim of Apostolic

succession, the joint legislation barred doubt, and strengthened beyond misapprehension, existent law.

Canon 11, Title I, is amended to read as follows:

"No minister in charge of any congregation of this Church, or in case of vacancy or absence, no Church Warden, Vestrymen, or Trustees of the Congregation shall permit any one to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church. *Provided*, That nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers."

As interlocutory, while thus repeating the amended law for the guidance of our Diocesan Church, I beg to refer to two correlative enactments, one of the General Convention, the other of our own Diocese.

The Canon quoted speaks of "sufficient evidence of being duly ordained to minister in this Church." By Canon 10, Title I, "*Ministers ordained in foreign countries, by Bishops in communion with this Church,*" before they shall be permitted to officiate in any parish or congregation, shall exhibit a certificate signed by the Bishop of the Diocese that their letters of Orders are authentic, and that they have given satisfactory evidence of pious and moral character and theological attainments.

Clergymen and Vestries heedlessly disregard this prescription of the only "sufficient evidence" in such a case—*a letter from the Bishop of the Diocese.* Men have been allowed to officiate who were unworthy—sometimes impostors, and even not in Orders at all. A minister degraded in a neighboring diocese some years since, has been invited to officiate several times by a Rector in this, because he presented himself under cover of residence in a British colony, and the Rector, for courtesy sake, made himself the summary judge of qualifications.

LAY READERS.

On the subject of Lay Readers, recognized exceptively in the last clause of the General Canon given above, as amended, our own Diocese legislates, and requires that a Lay Reader shall always be licensed by the Bishop—Canon XIX, D. of Ill.:

"None shall be considered as authorized to officiate as a Lay Reader in this Diocese, except in cases of particular emergency, without a written license from the Bishop"—and Lay Readers shall in all cases conform to the provisions of the XIth Canon of the General Convention, now Title I, Canon 3, Section II:

"No candidate for Holy Orders shall take upon himself to perform the service of the Church but by a license from the Bishop, or if there be no Bishop, from the clerical members of the Standing Committee of the Diocese in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop, or said clerical members, may prescribe. He shall not use the Absolution or Benediction; he shall not assume the dress appropriate to clergymen ministering in the congregation; he shall conform to the directions of the Bishop, or said clerical members, as to the sermons or homilies to be read; nor shall any Lay Reader deliver sermons of his own composition; nor, except in cases of very extraordinary emergency or very peculiar expediency, perform any part of the service when a clergyman is present in the congregation."

This valuable agency of lay helpers is coming into more formal use in the Church of England and our own. It may provide for a present necessity and contribute to the propagation and support of public worship, but everything will depend, under God, on the pious wisdom, discipline, and reverent obedience of those who may be so commissioned. Without strict responsibility and order, it will become a local source of disturbance. I must charge, then, the watchful interest of every congregation, or minister, where there is one, to see that they look out "men of honest report, full of the Holy Ghost and wisdom, whom we may appoint

over this business;" and those to whom the trust is committed, must separate themselves to execute blamelessly their good work.

CANONS OF DISCIPLINE.

On the intrusion of one clergyman into the parochial bounds of another, which had been made the subject of popular agitation by the trial of an offender under the existent canon, the Convention, instead of removing the restrictions of parish boundaries, added a clause, ratifying the whole, in letter and construction, by the removal of a technical difficulty alleged against its enforcement.

A Canon was also passed amendatory of Canon 2, Title II: "*Of offenses for which ministers may be tried and punished.*" The substantive change is in assimilating it to the Canon for the Trial of Bishops, which makes the enumeration more distinct, and adding as a fifth section:

"*Every act which involves the breach of his ordination vows.*"

The legislative proceedings and debates, as published, present a significant conservative action, taken throughout in a cool, logical, and at the same time, tender spirit. It rebuked the radicalism of the day by quietly "minding its own business," in the conscious dignity of fellowship in the Church, One, Holy, Catholic, and Apostolic, notwithstanding the clamor of loose religionism, sectarian jealousies, the rationalism and unbelief of society, and the mistaken, but often generous, impulses of her own children.

RITUALISM.

On the movement named "RITUALISM"—deep, complex, unrevealed, with its insight and sacrifice, its

work and devotion—and, we must admit, to some extent—its frivolity and excesses, its factious spirit, and dogmatic imprudence, the Church had no positive legislation. She was not prepared to commit herself to any vague alarm, or sumptuary regulations. But she did not ignore the movement, nor shirk her real responsibility. She had voice of counsel for obvious errors, which might, after all, be superficial; but would not, with uncatholic hand, crush possible vitality, or set up an iron formalism.

Full vent was given to representative opinion; various sets of resolutions, elaborately prepared, were brought forward and discussed; referred to Special or Standing Committees; reports heard from minority as well as majority; and then it ended, as far as formal authority was involved, in the following resolutions of the House of Clerical and Lay Deputies:

I. *Resolved*, That the House of Bishops be requested to set forth for consideration and adoption, by the next General Convention, such additional Rubrics in the Book of Common Prayer as in their judgment may be deemed necessary.

II. *Resolved*, That meanwhile in all matters doubtful, reference should be made to the Ordinary, and no changes should be made against the godly counsel and judgment of the Bishop.

III. *Resolved*, That copies of the reports of the majority and minority of the Committee on Canons be transmitted to the House of Bishops.

But the House of Bishops did not accept this limited but precise reference to rubrics as open to addition and alteration; but returned the following message:

Resolved, (*Unanimously*), That the House of Bishops affectionately informs the House of Clerical and Lay Deputies, that in the full trust that the spirit of the second of the three resolutions, communicated by that House in its message number 78, will be carried out in the action of the clergy and laity of the several dioceses, and missionary jurisdictions of this Church, this House deems it unadvisable to enter

upon any alteration of the rubrics of our Book of Common Prayer by the insertion of additional matter; but that it will appoint a committee, whose duty it shall be to consider whether any additional provision for uniformity, by canon or otherwise, is practicable and expedient, and to report to the next General Convention.

Thus it ended for the session on the area of legislation; but on the freer one of paternal counsel the Bishops spoke in their Pastoral Letter. After protest against certain doctrinal views of the Holy Communion, and practices which might teach any or all of the errors there condemned, that document says: "We would, at the same time, deprecate most earnestly those extravagances in Ritualism recently introduced, which tend to assimilate our worship to that of a Church not only alien but hostile to our own. And we must also urge you to remember, that the reverent obedience to their Bishops and other chief ministers, promised by the clergy at their ordination, would, if faithfully rendered, prevent these evils."

And suppose, in the face of all this, the minister burns candles at the Holy Communion; or waves the censer; or bends the knee before the consecrated elements; or elevates the paten for adoration; or mutilates the Baptismal Service and upbraids its doctrine; or holds the prescribed services of the Liturgy subject to his own taste and self-will; or offends the order of the Church by "lawlessness?" (ανομια.) What course have the laity and clergy and fathers endorsed? What is the Bishop, "over" that man "in the Lord," to do? Give "his godly counsel and judgments" or withhold it? And what is the minister to do? Follow it as the voice of the Church, with "*reverent obedience*," or invoke public sympathy against the tyranny, and make the Bishop a "by-word among the people?" And what are the laity to do? Respect the discipline of

the Church, and uphold by the moral force of outspoken obedience, veneration for her offices, and loyalty to her Divine order? Or are they to become "railers"* (λοιδοροι) and lay the Church's "honor in the dust" before the mob? Ignatius answered, five years after the death of St. John, "GIVE YE HEED TO THE BISHOP, THAT GOD ALSO MAY GIVE HEED TO YOU." †

MARRIAGE AND DIVORCE.

Most important in every sense is Canon 13, Title II, *Of marriage and divorce.* It does not, perhaps, add anything to what was before the settled principle of the Church, and the bounden duty of the ministry, and to a large extent, their scrupulous practice. But it affirms and defines it as law, so that there is so far no room left for mistake or evasion, and the clergyman would be clearly amenable to discipline who should disregard it. It is proclamation of the stand of the Church, and may warn those who entertain a looser casuistry, not to apply for the Church's sanction "to be joined together otherwise that as God's word doth allow;" and also induce more careful scrutiny before performing the ceremony, especially if either party should prove to have been married before.

"No minister of this Church shall solemnize matrimony in any case where there is a divorced wife or husband of either party still living; but this Canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once divorced seeking to be united again."

CONSECRATED CHURCHES.

On the consecration of Churches, after interesting discussion, a canon was passed—numbered Canon 21,

* λοιδορεω, John ix, 28; Acts xxiii, 4; 1 Cor. iv, 12. λοιδορος, 1 Cor. v, 11, vi, 10; and λοιδορια, 1 Tim. v, 14; 1 Pet. iii, 9, are very expressive words, and the subject of Apostolic admonition.

† Epis. to Polycarp, 263.

Title I of Digest, which must protect the sanctity and realty of our places of public worship, by preventing the abuse of the property, through improper incumbrance or alienation; and arrest the sacrilege, which may exist, of the taking down and removal of consecrated edifices to dispose of the land for "unhallowed, worldly and common use," merely for the luxury or convenience of pew owners, where God clearly indicates a righteous claim on His own.

Three things are by this law distinctly provided for:

1. A building cannot be consecrated until the Bishop is certified that building and ground are paid for, and are free from incumbrance.

2. Vestry or Trustees cannot encumber or alienate any consecrated Church or Chapel without the consent of the Bishop, acting with the advice and consent of the Standing Committee.

3. A consecrated Church or Chapel cannot be taken down, or otherwise disposed of, for any "unhallowed, worldly or common use," without the same consent of the Bishop.

The provisions of this Canon will also control the removal of a congregation from one part of a city to another, sometimes relatively remote from the original site, which has been done with questionable propriety, without asking the consent of the Bishop or of the contiguous parishes, whose interests may be affected. It has been my own practice to have the "Instrument of Donation" a sealed document, put on public record, as a caution of lien as far as its provisions may have been binding in law or equity. It will be hereafter proper to see that in all cases, due warning is given of the Ecclesiastical easement which consecration involves.

Title I, Canon 21—*Of the Consecration of Churches:*

Section 1. No Church or Chapel shall be consecrated until the Bishop shall have been sufficiently certified that the building and ground on which it is erected have been fully paid for, and are free from lien and other incumbrance.

Sec. 2. It shall not be lawful for any Vestry, Trustees or other body authorized by law, of any State or Territory, to hold property for any Diocese, Parish, or congregation, to encumber or alienate any consecrated Church or Chapel, without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church or Chapel be situated.

Provided, That this section shall not be operative in any State with the laws of which relating to the taking and holding of property by religious corporations the same may conflict.

Sec. 3. No consecrated Church or Chapel shall be removed, taken down, or otherwise disposed of for any "unhallowed, worldly or common use," without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee of the Diocese in which such Church and Chapel may be situated.

STANDARD BIBLE AND STANDARD PRAYER BOOK.

A portion of the business of both houses related to these standard editions; a subject, especially in relation to the Prayer Book, which has been treated with care and labor for more than the last twenty-five years. The Oxford quarto edition of the Bible, 1852, is stated to be a model of typographical accuracy. Inquiry had been made as to the practicability of a joint edition of the English and American Churches, but the Archbishop of Canterbury did not think such an arrangement could be effected. The publication in this country alone has been regarded as too expensive an undertaking, and the matter would have been abandoned but for intimation given of the generous intention of a wealthy lady to assume the expense, in consequence of which a joint committee of both Houses was appointed to proceed with the publication. I call attention to the fact that there is a standard Prayer Book, as well as a standard edition of the Bible, and to advise that such

only should be in use for the public services of our Churches. Certain errors and interpolations of society editions of the Holy Scriptures have been published by one of our Bishops, and they are numerous and significant enough to prevent the authoritative use for the public reading of our Churches. Those published by private enterprise are even less reliable for typographical accuracy. Every Church then should be scrupulous to provide for the public reading of the Divine Word, the standard edition, always including the Apocrypha.

It was said in a report of 1844 that the Prayer Book with its peculiarity of arrangement and difference of type, sprinkled over page after page, is confessedly about the hardest book to print which the English language contains. There are many parishes in the Diocese, I fear that I might say the majority, who fail in this respect of "standard books" in the proper furniture of the Sanctuary, and I recommend attention to the defect and the remedy of it in each parish not already supplied, by the provision, as an offering on the coming festival of the Nativity, of an Oxford Bible and the large 8vo. standard edition of the Book of Common Prayer, or the Altar Service as bound separately, if preferred, for the Lord's Table. In the same connection allow me to urge that there should be in every Church a suitable font, and that a fixed one. A movable font, as a basin, wants the reverent association of the other, and especially, when, as happens, it may be left carelessly about, perhaps on the floor of a robing room. There is a hint of weight in the same report to which I have alluded.

The rubric says: "And the minister coming to the Font, (which is then to be filled with pure water), and standing there shall say"—Does the parenthesis of the

third rubric imply that the Font is not to be filled till just previous to a baptism? The opinion of the Committee was that "then to be filled" meant merely that the Font must be at that time full, and not that the act of filling must then be performed. The clergy, however, may forget the word "filled." The word certainly means that the element is to be in abundance, and to be *poured* from the hand.

It may not be amiss to add here, that Romanists have objected to our baptisms, and (as is believed) reiterated them, because we sometimes use the element in repeating a child's name, and not while repeating the formula of inspiration. The words and the sign of a sacrament they say, should be coincident, or the sacrament is void. Without admitting such a conclusion, it may serve to remind us as ministrants, that we should not use the element except as we utter the appropriate words. *

CANDIDATES FOR HOLY ORDERS.

The deliberation and action of the Convention expressed anxiety for a closer attention to the learning of the ministry, and the more thorough training of our candidates. The report of the debates on the proposed Regulations which were carried in the House of clerical and lay Deputies, is full of earnest conviction that examinations for Holy Orders fall below an adequate standard, and that the solemn duty is carelessly performed.

The Canon sent to the House of Bishops contained the following provisions:

1. All examinations of candidates for Holy Orders shall consist in part of written questions and answers.

* Page 463, G. C. Journal, 1868.

2. Examinations of candidates for Priest's Orders shall, unless the Bishop in any case remit the rule, be extended through the parts of three days.

3. For the conduct of examinations, at which the Bishop of a Diocese is not personally present, it shall be his duty to appoint a permanent committee or committees for his diocese, or the different districts thereof; or if he so prefer, one presbyter, as an examining chaplain, who with other presbyters, appointed for such occasion by the Bishop's direction, shall conduct examinations.

The House of Bishops declined to concur in this proposed Canon, on the ground that it deemed the regulations therein contained, to be within the discretionary regulation of each diocesan Bishop, and did not approve of making them compulsory.

The suggestions made in the resolutions commend themselves to my judgment, and, as far as practicable, I mean to be guided by them in my own administration.

SUPPORT OF THE CLERGY.

The better support of the Clergy was pressed, with many painful and humiliating facts, in a memorial from New Jersey, and an earnest lay report, while the whole was followed up by an appeal in the Pastoral Letter. I must quote a part of the report in which Layman speaks to his brother Laymen:

"If we desire more earnest prayers, and to have a more independent Clergy, we must relieve them from the harrassing cares of insufficient support, and from the constant struggle for their daily bread, and give them such assurances of a comfortable and constant maintenance as to enable them to turn their undivided effort to the great work before them. If we are not

content to witness the decrease of the ministry, and dry up the sources of supply, we must arouse ourselves, and prepare for a comfortable and full support of the Clergy. It is not a charity, but a duty; it is a debt, not a mere benefaction. It is a debt which we owe to the ministers of the Church, to the country, and to God. It is obvious enough that the remedy lies with the laity, not with the clergy. This is an opportunity, while the laity are gathered together, to force facts home upon them, and remind them affectionately, but pointedly, of their culpable delinquency in this great and high duty; and to urge them, in the name of humanity and of the Master whom they profess to serve, that they set themselves steadily, earnestly, persistently to the fulfillment of their duty to those on whose faithful prayers rest their dearest and mightiest interests."

My own judgment and feelings concurred with all that was said, and I determined, God helping me, to plead for the large band of sufferers in my own jurisdiction. I made a public address on the claims and wants of the Clergy. I collected the statistics of the actual salaries of those under my charge. I took, as I supposed, all prudent means, by the aid of the Clergy, to gain, through a public meeting in Trinity Church, the ear and conviction of the laity in this city, but without effect; and the anxious burthen only fell back, with increased weight and humiliation, on my own consciousness.

It is the business of the laity, and a question of prudential finance of which they are the proper managers. They not only must be relied on to give what is required, but to scrutinize the claims presented for it. They must not only give themselves, but by competent agency see that the congregation of the starving

and bewildered Clergyman does its proportionate duty. It wants the manly practical strength of the laymen, to shame the meanness that withholds what it is in the power of the hand to do, and makes pitiful appeal for missionary assistance. There must be generous gifts to fulfill the purpose as a grand pledge of the Church in Illinois, that the salary of no minister shall be less than one thousand dollars, and a capital should be raised at once to secure that honorable stand. But it must be disbursed so as to provoke the energy of the parish itself, and make the men of means in it lift the burthen of honest duty in sympathy with the burthen assumed by others, of benevolent sacrifice for the love of Christ and His Church.

My inquiries, pursued carefully, gave the following statistics of salary:

Returns from sixty-one (61) Clergymen, total amount.....$75,569 00
Average of Salary..... 1,238 80

The whole number was divided into three classes:

1st. Class of two thousand dollars and upward...11
2d. " of one thousand and upwards to 1800..26
3d. " of eight hundred and under.....24

61

FIRST CLASS DISCRIMINATED.

Salary of four thousand and parsonages..... 2
" three thousand five hundred..... 2
" three thousand..... 1
" twenty-five hundred..... 2
" two thousand..... 4

Averaging three thousand, excluding parsonage.

SECOND CLASS—ONE THOUSAND AND UPWARDS TO EIGHTEEN HUNDRED.

Salary of eighteen hundred..... 1
" fifteen hundred..... 6
" twelve hundred..... 7
" one thousand..... 12

Average..... $1,200 00

THIRD CLASS.

Salary of eight hundred and under	24	
" eight hundred	6	
" six hundred and under	18	
Average		$565 00

and this imperfectly and irregularly paid.

To raise the salaries thus arranged in class third to one thousand dollars, would require, apparently, about $10,000. It is a large sum; but are there not a thousand laymen who could readily do this, and so disburse it, that probably one-half the amount named would secure the actual result, through a more hopeful effort in the parishes themselves?

This effective management of Pastoral Aid would free the Missionary work for its legitimate scope. The same minimum of support—one thousand dollars—should then be guaranteed, but graduated by combining districts. In these, and all unorganized places, the money raised should be sent immediately to the Board, making the missionary thus independent of the people, and enabling him to do his work, not as the paid servant of individuals, but as one panoplied with the power of the Church, and also bringing every station into direct contact with a recognized arm of the Church, and keeping it up to strict accountability.

And now I ask, in view of this terrible fact, that the salary of twenty-four of our working clergy, more than one-third (for all equivocal material was left out in the computation) amounts to an average of far less than $600—I ask whether it is to be suffered to remain unredressed? Are these words and facts, coldly put, perhaps, and yet enough, if appreciated, to burn into the conscience of our churches—are they to close their mission with my dying breath, or lie as a record for sentimental sigh on the printed page? Or will the

clergy, who hold places above the suspicion of complaint or want for themselves, rise and plead for their "brethren and companions' sake?" Will laymen take it up, and before God and their fellows vow and work that the amount shall be raised; and our Diocese stand up to the pledge and the honor that, if work and love can do it, henceforth no parish priest or missionary shall have less than one thousand dollars a year; that honorable laymen will see that promises represent truth, when the pastor trusts his all to the integrity of a vestry; and that the parish in its pecuniary engagements and moral pledges shall stand up at least to the mark of our average mercantile liability.

RESTLESS PASTORSHIP.

Perhaps, in this connection, I may refer to a subject which has pitiable significance—the unresting change of the clergy from parish to parish, and from one diocese to another. It belongs here in moral connection, because whatever contingent reasons may be assigned for this strange itinerary as far as it involves choice, there can be no doubt that it finds its main impulse in a necessity forced by the condition of the parishes in their state and administration.

We appreciate, in social satire at least, the state of a family ostentatiously living beyond its means, and the moral temptation to do wrong, if that show is kept up to hold outside reputation which it does not deserve. This is the condition of many of our parishes. They are living beyond their means, and trust the future in a large degree for what may "turn up." Each insists, however small, that it must have a resident pastor to itself, or else it cannot thrive. The resources for this privilege are not computed by the means or the sacri-

fices of the church itself, but, over a limited amount, by the popular capacity of the clergyman to "draw outsiders." And this, practically, a "hand to mouth" issue; so that if a pastor does not at once, as a "star actor," take popular favor, there will be a deficiency in the quarterly revenue, and then troubles begin. His troubles are plain enough. He has a moral trust over a weak, uninstructed, perhaps socially inharmonious body. He may have a legacy in gossip and reality of his predecessor's failings. He is cumbered with the inconveniences of preparing a home in some chance place which may be vacant, without the least anticipative reference to his convenience or his duties, and look forward to shift it on short notice. He is among strangers, with each one of whom he must at once form sympathetic relation. He is in the midst of ignorant prejudice, through which he must win a way. His wife must make her mark as well as himself. Years of patient labor, for the judicious removal of obstructions, growth in public confidence, training in the ways of the Church, winning hearts by the by-paths of domestic sorrows and joys, are necessary to give that man a fair pastoral chance, as God's commissioned minister, to be "highly esteemed for his work's sake." There may be, indeed, tender and aching hearts in that little flock that feel the inestimable privileges of Divine service and holy sacrament, and the Word read and preached—reverentially feel these as Christ's gift to them and their children. With them it is a living reality; a divine seed to be planted, watered mayhap with tears, tended with trembling hand, and watched with prayer, that it may take root and grow, they know not how. But the swaying condition is none of this God-ward trust and hope. The "temporal" tramps

the ground hard in worldly expediency, and nor seed, nor dew of grace to water it, can penetrate. If seed be there, it must be dug up every day, as in the child's garden, to see if it is growing.

Do we not see, at a glance, what comes, what must come, of this underlying worldliness, speculation, deception, impatience,—this beggary, not of this world's goods so much, as of faith, love, sacrifice, hope, soul-honesty? One year—two years possibly drag on. There have been personal kindnesses, real; courtesies, real; hard, anxious toil for the minister; assurances that he is a good man, unexceptionable in character, but hints that his preaching does not attract. The small salary is in arrears and the minister in debt for, perhaps, half the amount due to him; and the gaunt necessity of an escape, before it is too late, is worn into him day and night. He goes away to make place for another in this round of unrest; and takes a place, which has exhausted, in similar contradictions, the minister who vacates it. Round and round, over our broad land, is this procession of restless pastorship wearily dragging, becoming dust-soiled and worn, squandering time and means, deprived of home associations, forfeiting the education of their children, forced into the sensational, and time-serving; and insensibly shriveling the "young Melancthon" into humiliating dependence on capricious opinion, or the rasping consciousness of a position irremediably false. We must not seem indeed to charge all fault of this clerical inconsistency on the parishes. I am compelled to admit that, what with the real and factitious claims on the ministry in our western population, some who bear the commission are not qualified to sustain it effectively. The demand is irregularly high; the training has not been adaptive;

the habits have not been steadily studious and advancing; and the defective natural powers are not infused with the reality of a forceful heart. Ministers must fail, as men of the world fail, for a want of personal capacity and tact, as well as through untoward exterior incidents.

Enterprising change of place; the pressing into fresh occasions; the possession of the land, as civilization reclaims its grand area, and swift lines of travel stretch from sea to sea; all that is embraced in the physical and social state should claim, as a normal condition, quick and distant changes in ministerial life. I not only allow it as a normal necessity, but am prepared to welcome it as a benefit. But neither the law nor the necessity explains the phenomenon. There are evils in it to be rebuked, wrongs to be vindicated, and defects to be remedied.

I have tried to count and company this caravan of ministers with their families and goods, as it has wound along the last three years, going from one diocese to another, to take no note of the larger band of annual excursionists from one place to another in the same diocese. If my eye has counted right, in thirty-five dioceses, reporting two thousand two hundred and fifty-four clergymen, seven hundred and twelve have been received from one to the other; six hundred and thirty-three have interchangeably removed; twenty-eight have been deposed; one hundred and twelve have passed to the unseen world, and two hundred and twenty-six are without any cure, while upwards of three hundred have been ordained. We have no means of distinguishing exactly in this moving train, how many may reappear in the circle of three years. It tells that nearly one-third of our ministry change diocese in three

years, and one-tenth, besides, are without cure of souls. But where has this caravan at last stopped, to found a city to dwell in, or people waste places? Alas! no where. It wanders on—on. Eight dioceses have lost in the number of Clergy; into which moved with Dimissory Letters one hundred and thirty-five, and sixty-eight were ordained. Three dioceses are where they were, but received seventy-three of the wandering, and ordained forty-five. California and Tennessee have gained respectively fifteen and thirteen. New York has received one hundred and twenty, ordained fifty-five, but by dimission, death and deposition, sent one hundred and twenty odd away. Illinois has made the largest uniform gain besides, namely, *ten;* and for this residuum, fifty-six Letters Dimissory have been given or accepted by me.

There is something very sad in this ideal vision of this "mixed multitude" of at least twelve hundred clergymen, more than half the whole number reported, voluntarily or coercively migrating from one parish to another in three years—it bewilders to compute the feeling, time, money, and above all, moral power, gone to waste in that hurried march.

PASTORAL OF THE HOUSE OF BISHOPS.

The Pastoral Letter was constructed with singular felicity in its comprehension of topics, and the terse but suggestive exposition of them. It met with universal approval, and by its official readings from our pulpits over the whole land, and the private reading of it in our families, has contributed to shape and animate the harmonious work of the Church. Its passages, however, were in reality only texts. Each required to be carefully expanded and enforced by the parochial

clergy. To instructed minds and prepared hearts, its short paragraphs rung with familiar truth, and cheered the depression of the faithful few bearing the burthen of work which the majority passed by unsympathetic, or with suspicion. It marked an era of witness, where the Fathers, with one voice and heart, gave facts to the Church; but it challenged a responsive witness from pastors to their flocks—explanation, appeal, and warning, co-operative work, and suggestive benefaction. Hence I ventured in a short pastoral letter thus to commend this view to the clergy:

"The Pastoral, Beloved, utters deep-toned truths, guiding and elevating for you and yours. Receive it in love; proclaim it in strength; and let the voice of the Church's Fatherhood fall on a listening ear and heart of reverence."

But I ventured further than this obvious claim. "The Pastoral is an index of themes rather than the exposition of them. It hints what it could not expand. It comes to each of you with texts for you to seize, develop and enforce. It affords to the Church in the Diocese, and everywhere in our land, the occasion of a grand uniformity of thought and instruction on successive Lord's days. Can we not spontaneously fulfill this; see 'eye to eye' and speak with one voice?" In the Cathedral, on the evenings of successive Sundays, I gave fourteen lectures on the suggested themes; and the experience from my own thought and study, with the popular effect of them, has made me regret the more that my suggestion failed to secure the relative action of my clergy. May I utter and record these noble subjects in hope that now, by concert among yourselves, the course shall yet be adopted and carried out. Our people are hungering for instruction

on such things; and a large share of the restlessness of opinion and the popular cavil is from the withholding that which is thus due. We are gathering a "mixed multitude" brought up under different associations—or most probably under none of any training sway, over-religious habit and sentiment. Many are driven to the Church as a refuge from what has proved distasteful elsewhere—a vague eclecticism; others from indefinite preference or the mere accidents of social life.

The Church is emphatically with the running promise—"to you and to your children"—an hereditary faith—baptism into the Creed—a bringing up in the nurture and admonition of the Lord. It is the system by which "we grow up into Him in all things which is the Head, even Christ"; and in the unity of the faith and of the knowledge of the Son of God, attain our spiritual manhood—the measure of the stature of His Church, "the fullnes of Christ." * Instruction, education, pre-occupying the mind, forming the habits, teaching the formularies, imbuing with reverence and devout association, giving elementary dogmatic formula by the Catechism, disciplining "to speak the truth in love," all this in manifold form is the essential commission of the instructing Church for those born and trained within her pale. Bitter are the evils of the partial neglect of these things in our congregations and the family. But these duties or neglects are not my present theme. I advert to their inherent scope, and to the place of their beginning, thus down in the infant mind, "to grow with the growth and strengthen with the strength," in order to present with the "much more" the need of meeting with some systematic and adaptive instruction the untrained adult mind that is finding place in our

* πλερωμα του χριστου.

Churches. My limited efforts in that direction have satisfied me of the existent appetite for such instruction, as well as of the need of it. I hear on all sides complaints for the withholding of more positive teaching on the history and claims of the Church. The annunciation of such subjects secures invariably an outside interest. They should not be treated controversially; but with plainness and reality, as facts, and truths and principles. Whence can they be assumed so naturally, as from the selected enumeration of them by the Bishops? How can the discussion of them be so happily relieved from the imputation of any local suggestion; where can clergy stand with more dignity and corporate protection than on the weighed and collegiate utterance of the Fathers in God?

This is the index of these subjects as I have used and commend it, but of course open to correlative enlargement.

1. The Introduction.
2. Christian Education.
3. The Support of the Ministry.
4. Associated Effort in Mercy and Education, especially by Sisterhoods.
5. Our Churches—Their Use and Blessing.
6. The Christian Family.
7. The Church's Warfare.
8. Covert Infidelity.
9. Extreme Individualism.
10. The true law of Scriptural and Catholic unity.
11. The Anglican Reformation.
12. The doctrine of the Sacrament and its ritual exposition.
13. The life of Christ's Disciples.
14. The Peace of Jerusalem.

I still think, as I then said, that the pulpit treatment of these "will promote your own thoughts and study on subjects emphatically 'for the times.' It will afford a natural occasion to bring the theme before your people with peculiar significance. It will diffuse a harmony of Churchly intelligence and feeling, and, through the Holy Ghost, may stir up the wills of God's faithful people to bring forth more plenteously the fruits of good works."

Accept the suggested order, brethren of the ministry, as your better judgment may determine. But in some way and order accept "the duty of teaching your people," as the Bishops express it, "the true law of a Scriptural and Catholic unity, the adorable and living centre of which is none other than Jesus Christ our Lord; the inspiring source of which is, His true Vicar, the Holy Ghost; and the visible expression of which is the 'Apostles' doctrine and fellowship, the breaking of bread and prayers.'"

THE PROTEST.

Six clergymen of the Diocese have issued a formal "PROTEST" against a sentence in my Address to the last Diocesan Convention. So far as I am concerned, this questionable invocation of popular censure might have been avoided by an inquiry preliminary, whether the meaning intended by the writer agreed with the interpretation put upon the passage by the inquisitors. The numerical strength of the impeachment may be reduced, as one of the signers, who has since abandoned the ministry, stated that he had neither heard or read the "Address," and another that he had signed the Protest without reading it; while a third, I have understood, in consciousness of the indecorum, has intimated

that "names" were not mentioned in the copy to which he gave his assent.

These Presbyters "solemnly remember" their ordination vow, as they quote it, "to banish and drive away from the Church, all erroneous and strange doctrines, and to use both public and private *monitions* as need shall require and occasion be given." I am obliged to say that the *monitions* were forgotten altogether. The only knowledge I ever had of the complaint and rather summary discipline, has been derived from accidental copies of the "Protest" falling into my hands.

Notwithstanding the liberal construction of the ordination vow contrived by the authors of the "Protest," I have no actual claim on the monitions, and they have still less claim on the paragraph to justify their anomalous position. For, after the semicolon which divides the question, it reads: "and to use both public and private monitions and exhortations, as well to the sick as to the whole *within your cure.*"

Many of you, dear brethren, will recall some other ordination vows of the Priesthood "to maintain and set forwards as much as lieth in you, quietness, peace, and love among all Christian people, and especially among them that are, or shall be committed to your charge."

Or that other, "Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and discipline of Christ, as the Lord hath commanded, and this Church hath received the same, according to the commandments of God, so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?"

And still more, "Will you reverently obey your Bishop and other chief Ministers who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

You may believe, however, that I should not have adverted to the matter in any personal significance. It is part of an effort to disturb seriously the Church, not only in this Diocese, but in others of the Northwest. It seeks to do this on the one hand by crude appeals to popular prejudice; and on the other by a proposal of voluntary work; the one ignoring so far the Church in her standards and doctrine, the other in her corporate organization; and both alike chargeable with loose casuistry of ministerial promises and lay obligation. To characterize this and such like sinister movements, I take the liberty of adopting the language of my wise and gentle Brother, the Assistant Bishop of Wisconsin, who may be deemed a more impartial observer:

"The Church is the home of law and order, and respect to authority. It has its officers and its laws which they must execute, and to which they themselves are amenable. It has its dioceses, every one under its own constituted authorities.

"The utter lawlessness of certain proposals, as to mission work in our Diocese, among others, by entirely irresponsible parties, by setting aside its Bishops, its Board of Missions, and all its authorities, was so palpable that it deceived very few among us. But the officious intermeddling, the circulation of extreme partisan papers, the attempt to draw the laity from the clergy for separate action, to sow fears and suspicions

among brethren, deserve the severest reprobation of us all.

"We are a united Diocese, doing the Lord's work in the old spirit of the Church. Let the few whose fears and suspicions have been stirred be on their guard against their own prejudices, and against the representations of the prejudiced and the lawless. One crying need of our people is reverence for law; one duty of the Church in the midst of them is to insist upon it, and to practice it. Lawlessness is the cause of all our present troubles. It is worse than Ritualism —worse than the opposite extreme. Our safety, brethren, our duty lies in this, to rally about our constituted standards and authority—to let no man despise them, or trample on them, or put them in contempt." *

We are warranted in feeling assured that to this extent the Church understands her position. The artifices and cant of a disloyal benevolence have failed to bewilder or to seduce her seriously. More and more it is esteemed frivolous and false to set up a self-willed conscience against the deliberate covenant with the Church. The labored attempt to overawe, by a threatened secession, ended in less than a "respectable failure." The partisan leaves which have whirled through the Diocese have fallen, mainly, to wither and rot. The agents of disorder, however subtle, have been received coldly and suspiciously. By God's goodness, the whole movement has brought out an expression of substantial agreement to discountenance revolutionary change, and abide by the constituted legislation.

The isolated passage from my Address selected for

* Address, 1869, Bp. Armitage.

this "Protest," which is made under ordination vow, garbled and perverted in its citation, is quoted as follows, italicized, and interpolated, and incomplete:

"*In the regeneration by Holy Baptism*, the spiritual and *ineffable* presence of our Lord in the Eucharist, with the mystical nutriment through His Body and Blood, there is a VIRTUAL CONCURRENCE in the accepted standards of the historical Church — Eastern and Western" (or Roman) "and Anglican."

The real passage is printed in the Address simply and without any emphasis, and adds, where the protesting citation stops, the words, not immaterial certainly, in the intent of the whole, "including largely the Continental Bodies in the same category."

It would not be becoming in me to affirm that the argument and language in this portion must be really without ambiguity to others, because it may be plain and coherent to my own mind. But, rather, should I assume, that it may not be as guarded against possible misconception as it might have been. We easily feel this liability when a thing has been actually misunderstood. To me it appears to state what I meant to state, and what I considered to be well-known liturgical and symbolic facts. My argument required only the enumeration of objective facts, without reference at all to the variant opinions or discrepant forms in which the common fact might be articulated, or the primal truth be deformed.

It was intended to affirm that up to certain points therein expressed and limited, there was a Catholic consent and agreeing antiquity.

I should be ashamed to collect here the accessible proofs of this in all the principal Liturgies throughout the Church, the symbolic books of the Reformation, the *catenæ* from the writings of the Fathers, and the whole stream of Anglican theology. I consider that

there is substantial agreement when the word SACRAMENT is defined, and that the definition is equivalent to that of our Catechism, or reducible to its idea—"an outward and visible sign of an inward and spiritual grace given unto us." The Catechism of Trent says: "Nothing defines a Sacrament more clearly than the expression given by St. Augustine, which all the scholastic doctors follow. 'A Sacrament is a visible sign of an invisible grace, instituted for our justification.'"* Hence it followed that Sacraments were not merely ceremonies by which a man professes himself a member of the Church, but had an influence and power as supernatural means and channels of divine grace.†

I understand that all these standards, Liturgical or otherwise, no matter how many questions may be raised as to the extent of the Baptismal gift or change, or how it is produced,—they all agree in the fact that there is "*regeneration by Holy Baptism*," and that they use the very word and its cognates; and make almost universal reference to the third chapter of the Gospel of St. John.

The Calvinistic formularies are peculiarly explicit on the "new life commencing with Baptism."

Luther's form contains "*et gratiam tuam aeternam per spiritualem regenerationem flagitanti.*"

Brandenburg and Nuremberg Liturgy of 1533, directs—"Dip the child, etc., and then say, Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, etc."

Bucer, whose service our own so closely resembles, says, "*qui regeneristi hunc infantem.*" In the order of Confirmation the prayer is longer than ours, and stronger, though with current resemblance—"We

* Cat. Trid: 112. † Address, 1868, p. 19.

beseech thee for these children, *quos ecclesiae tuae donasti, atque tibi sacra Baptismati regeneristi.*"

The *Belgic Confession* declares: "The Sacraments are signs and visible symbols of things internal and invisible, by which as by means, God Himself works in us by the power of the Holy Spirit."

"For as water poured out upon us and appearing visibly on the body of the baptized person, moistening it, washes away defilement, even so the Blood of Christ washing the soul cleanses it from sin, and regenerates us who are the children of wrath, and makes us the sons of God."

The *Heidelberg Catechism* affords another instance:

Question. Where has Christ promised that He will as certainly purify us by His Blood and Spirit as we are purified by the water of Baptism?

Answer. When He instituted Baptism. This promise is repeated where Scripture calls Baptism "the laver of regeneration" and "the washing away of sins."

Ques. Why then does the Holy Spirit call Baptism thus: the Laver?

Ans. God does not thus speak without solemn cause, not only that He may teach us that our sins are expiated by the Blood and Spirit of Grace, but much more, that He might make it certain to us, by this divine symbol and pledge, that we are not less truly cleansed by internal washing from our sins than that we have been washed by external and visible water.

The *Augsburg Confession*, drawn up by Melancthon, by direction of the princes, and under the supervision of Luther:

"Baptism once received remains through the whole life, and remains a continual seal of our adoption. God, who is rich in mercy, purges us freely from our

sins through the Blood of His Son, and by this adopts us as His children, connects us in Holy Covenant with Himself, and enriches us with divers gifts, that we may be able to lead a new life. All these things are sealed to us in Baptism. We are inwardly regenerated, purified, and renewed by God through the Holy Spirit."

Hermann's *Baptismal Liturgy*, translated into English and published in aid of the Anglican Reformation in 1548, assures us:

"Baptisme is a Sacramente of Regeneracion, whereby we be planted and are incorporated into Christ the Lord, and be buried into Hys death, and put in the same, and be made throwe Hym the sonnes and heyres of God."

The *Catechism of* 1548, commonly known as "Cranmer's Catechism," taught the same:

"The second birth is by the Water of Baptism, which Paul called the Bath of Regeneration, because our sins be forgiven us in Baptism, and the Holy Ghost is poured into us as into God's beloved children, so that by the power and working of the Holy Ghost we be born again spiritually and made new creatures."

Bishop Bethel, in his Treatise on the subject, (ch. viii., p. 111) gives a summary judgment on the universality of the doctrine:

"For it," Baptismal Regeneration, "is in complete accordance with the opinions of Catholic Christianity from the days of the Apostles to the time of the Reformation. It came before them, not as a doubtful and disputed point, but as a fundamental and established truth; not asserted or defended by a few doctors and apologists as their own private opinion, but recorded and alluded to as a doctrine received without contradiction in the Church of Christ by the whole body of Fathers, Councils and Ecclesiastical Historians."

Up to the point of fact that there is a Presence of our Lord's Body and Blood in the Eucharist I stated that there was a virtual concurrence of these standards.

Bishop Cosin says: "So then none of the Protestant Churches doubt of the *real*, that is the true and not imaginary, presence of Christ's Body and Blood in the Sacrament; and there appears no reason why any man should suspect their common confession of either fraud or error, as though in this particular they had the least departed from the Catholic faith."

But the term "Real Presence," had I employed it, might have been open to confusion popularly with transubstantiation. I, therefore—though the very words *Real Presence* may be found in most of the standards referred to—described that presence in terms very general, because from the object I had in view, it was only necessary to mention a certain number of facts which existed throughout the branches of the visible Church of Christ, and from which the great religious bodies around us had departed, with whom a restored unity was desirable.

1. Orders—Because the large majority of the Christian world had the Order of Bishops, and claimed for them regular succession.

2. The Creeds—Apostles and Nicene—used as public Confession.

3. Two Sacraments of Baptism and the Lord's Supper.

4. That a *Sacrament* was a divine mystery and outward sign of inward grace given.

5. That they all attributed "Regeneration" to Holy Baptism.

6. That they held the presence in the Holy Eucharist of the Body and Blood of our Lord.

These Christian bodies alluded to, had not Bishops nor the Creeds; did not understand a Sacrament as a Divine mystery, but as a mere ceremony by which profession is made of Church membership. Did not declare "regeneration by Holy Baptism;" regarded the Lord's Supper only as commemorative, and its benefits derived through a faith exercised reflectively upon the person of Christ in Heaven.

My hope of advancing unity was cast, not upon fusion, at present utterly impossible; nor upon discussions which seemed to have collective or individual change of membership as the main object. The differences, important as they were, need not be estimated by comparing existing relations and conflicting interests. Each denomination could continue to act independently, as it was acting, in increasing strength; and assert, as would inevitably be the case, even more defiantly, its popular independence. But inasmuch as wonderful change in a churchly direction had occurred already, as a mere material thing, the growth of wealth and the spirit of the world, so might it be that the accidental and purposeless advance would shape itself in organization and symbol after a chosen model of the first three centuries. A deep-toned purpose of unity might induce a fragmentary minority to embody in their own voluntary system those facts of order, discipline, confession and truth which history affirmed always to have signalized Catholic Christendom under all diversities; and which, even in its present dismembered seeming, were sustained by universal witness. By thus partially recognizing a common standard exterior to each and all of us in our post-reformation or modern state, we might ecclesiastically approximate by moral application of the mathematical axiom: "Things that are equal to the same, are

equal to one another." Each Protestant body working out its own destiny, but doing so in some reality of reference to a normal historic standard "truthing in love," might introduce Catholic facts and spirit—adopt them even as the safe and expedient, if not as the certain and imperative, and thus assimilate more and more. By and by we should thus dwarf to unreality our remaining discrepancies; or better still, be able to allow them as a more vigorous development of the church of this age and country.

For some time I was at a loss to tell where the false doctrine and dangerous error of the passage could possibly be supposed to lie. It did not affirm or sustain directly any doctrine, nor could it in the nature of the case involve any substantial error beyond historic inaccuracy. It would certainly be impossible that a Bishop of our Communion could be publicly stigmatized for saying that "regeneration by Holy Baptism" and "the spiritual presence of our Lord in the Eucharist, with the mystical nutriment through His Body and Blood," were admissible formulæ within the Anglican Communion.

But some months after, I found the formal statement made that the passage declares, *that in regard to the much-controverted questions* of Baptismal Regeneration, and of the Lord's presence in the Eucharist, as also in regard to Orders, Creeds and Sacraments, there is virtual concurrence and substantial agreement between the Anglican, or Protestant-Episcopal, and the corrupt Russo-Greek and Roman Communions.

There is not intended to be one word or one thought in the passage in regard to an agreement or disagreement on these as "controverted *questions*," but only, to a limited extent, as simple dogmatic facts. It has no

connection with them as *questions* involving quality, manifest or occult. * It states only, that as far as the writer knows, every historic Church in Christendom puts into its ritual, regeneration connected with Holy Baptism, and the Spiritual Presence of the Body and Blood of Christ in the Eucharist. I therefore beg to declare that I do not mean in that simple statement to affirm, nor do I allow, that there is a concurrence actual or "virtual" in doctrinal expresssion or opinions on these subjects between the Anglican Communion and the Churches named. On the contrary, there are existent, theological discrepancies of the most serious kind; some of which, in my imperfect judgment, it is treachery to the truth as taught in the Catacombs, or vindicated at Oxford and Smithfield, to attempt to reconcile. No part of my theology or teaching has ever inclined me to such insidious adjustment between mediæval corruptions and Catholic truth or discipline. But I do believe that there is thoughout Catholic Christendom,

* No. 76, Tracts for the Times, contains a large *catena* of writers in the later English Church, to the Doctrine of Baptismal Regeneration, and notes some of the differences of speculative opinion.

"There is a variety of questions connected with the subject on which the writers, under review, differ more or less from each other, but not so as, in the slightest degree, to interfere with their clear and deliberate maintenance of the doctrine of Baptismal Regeneration.

"Such, for instance, as the following: Whether grace be given in or through the water, or only contemporaneously with it. Again, whether Baptism, strictly speaking, *conveys* the blessings annexed to it, or simply *admits* into a state gifted with those blessings as being the initiatory rite of the covenant of mercy. Or, again, whether or not Baptism, besides washing away past sin, admits into a state in which, for sins henceforth committed, Repentance stands in place of a Sacrament so as to insure forgiveness without specific ordinance; or whether the full and explicit absolution of sin after Baptism is altogether put off until the day of judgment. Or, again, there may be differences of opinion as to the state of infants dying unbaptized. Or, again, whether regeneration is an instantaneous work, completed in Baptism, or admits of degrees and growth. Or, again, whether or not the Holy Spirit can utterly desert a soul once inhabited by Him, except to quit it for ever. Or whether the change in the soul made by Baptism is indelible for good or for evil; or may be undone as if it had never

past and now, a "virtual," though not actual "concurrence" on these facts, viz.: That all branches of the Church have the Order of Bishops; all confess in the two Creeds; all have the two Sacraments of Baptism and the Lord's Supper, which, as Sacraments, they regard as supernatural means and channels of Divine Grace, which they substantially define as "outward and visible signs of inward and spiritual grace given unto us;" that the gift in Baptism is Regeneration so expressed, as far as I know or believe, in every formulary or Symbolic Book or Catechism of the Catholic Church. And that in the Holy Eucharist there is the Presence of Christ's Body and Blood, real and not in a figure, the mystical nutriment so wonderfully expressed in its depth and simplicity, ("ineffable" as it is) in our own Communion Office, where we enter upon the same Catholic inheritance—which may the Blessed Lord give us all grace to magnify and perpetuate. "In simplest words, we learn and confess our inmost union with

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been. Or how far the enjoyment of the grace attached to it is suspended on the condition of our doing our part in the covenant. All these are questions far from unimportant, but which do not at present come into consideration; the one point maintained in the following extracts, being, that infants are by and at Baptism unconditionally translated from a state of wrath into a state of grace and acceptance for Christ's sake."

A writer of our own Church, in a recent pamphlet, enumerates seven distinct opinions on the meaning and scope of "Regeneration" as employed in our own Baptismal Office.

"As to the *manner* of the presence of the Body and Blood of our Lord in the Blessed Sacrament, we, that are Protestant and reformed according to the ancient Catholic Church, do not search into the manner of it with perplexing inquiries; but after the example of the Primitive and purest Church of Christ, we leave it to the power and wisdom of our Lord, yielding a full and unfeigned assent to His words. Had the Romish maintainers of Transubstantiation done the same they would not have determined and decreed, and then have imposed as an article of faith absolutely necessary to salvation, a manner of presence newly by them invented, under pain of the most direful curse, and there would have been in the Church less wrangling and more peace and unity than now is."—*Cosin, Bishop of Durham, published, Tracts for the Times, I,* 191.

CHRIST, the mutual indwelling, the spiritual but real oneness, the cleansing of our sinful bodies by His Body, the washing of our souls by His Precious Blood, there eaten and drunken; that not in a figure, but in deed and in truth, we take and receive the Body and Blood of Christ; that the Body of our LORD JESUS CHRIST, which was given for us, and His Blood, which was shed for us, preserve our body and soul unto everlasting life, the pledges of our resurrection and eternal oneness with God." *

So far, then, as the expression of my thought may be properly faulted as inaccurate or obscure, I respectfully acquiesce. I am open to correction by testimony from the standards of the Older Historic Churches or the Churches of the Reformation which will go to disprove or modify the facts thus summed up; and show that I am wrong in saying that those standards—with all the discrepancies of theological opinions—with Calvinism on the one hand and Romanism on the other—still virtually concur in this, viz.: "That they assert Regeneration by Holy Baptism, the spiritual and ineffable presence of our Lord in the Eucharist, with the mystical nutriment through His Body and Blood." As far as this goes in dogmatic history, must I still adhere to my expression, although I may regret if it is open to reasonable misconception, but much more, that it has been perverted to such unjustifiable disorder.

I have thus far spoken, mainly as a CHARGE, on matters which the state of the General and Diocesan Church presented as important. God has committed to me the cure and government of this Diocese, and in the weighty trust there will be periods demanding, above others, firm expression of facts and opinions. It has

* Dr. Pusey's Essay.

certainly been a year of professional anxiety and exposure; and none who love the Church can have failed to share these trials and griefs. Christ and His ministry constitute one mystical personality; and the identity runs through every true relation. As He is, so are we in this world. The servant is not greater than his Lord; and separation, even to cruelty and hate, may be a natural issue, as we carry about in our body the mortification of Christ.

The visible Church, the Body of Christ, instinct with life, guidance, and sympathy from its invisible Head, is now "witnessing in sackcloth." The Body is fulfilling, through its organism, the suffering state imparted by Him who lived the "man of sorrows." The enmity of the world is perpetual, according to that significant saying, "The world hated me before it hated you." The world around the Church, the world within the Church, and the world in each heart of struggle and grace. The Church is alive, and the world is alive. Each grapples the other, or permeates the other, as the case may be.

Ours is not martyrdom of the arena, nor the loneliness of the prison, nor the disciplinary solitude of the cave or the mountain. We have our peculiar trials, and fill up our measure of "the sufferings of Christ." But it is on the open area of society in advanced civilization; and, from that very advance, in a condition more empirical, and with more manifold antagonisms. It is an age of thrift, refinement and freedom, which quickens the individual to intense development, and drives the mass with impassioned tread. The Church has caught the energy of revival, and moves more visibly aggressive as a recognized power. But the Church can be no more in friendship with the world

among these common interests, and this subtle blending, than in the marshaled hostility of enlightened heathenism.

Can we wonder that we of the Anglican Communion have peculiar trials, and disappointments, and hardness? Can we be surprised that there should be conflict between the conservative of our inherited trusts, and the expediency from springing events? Ought we to be downcast if "all these things are against us"—covert infidelity and extreme individualism, selfish struggle and success, an earnest religionism and bold indifference, as well as apathy, selfishness, luxury, and sensuality, in the life of Christ's disciples? We are living where material progress scorns the past; where Mammon builds Babel Towers, and Science utters oracles from rocks and graves to confuse the old paths and dishonor old trusts; where the supernatural is superstition to the sagacious materialist; where the past is worn out and exhausted; where power is the gift of the multitude, and order is its will; where religion must represent the impulse of popular sentiment, instead of swaying it; where offering our sons and our daughters to Moloch is a willing sacrifice, and the discipline of a spiritual mortification an eccentric conceit; where the Gospel is an authority only so far as it may be expediently adaptive to the times in which we live; and personal religion is a sentiment which may be divulged in no obedience, witnessed by no confession, articulate in no worship, sealed by no sacraments—constituting itself the sole judge of truth, and its inner sense the arbiter of duty. Civil contract supersedes the idea of Divine institution in government, marriage, family reverence, and moral obligations. Associations multiply, into which men are drawn by greed or need, who

are homeless and exposed because "aliens to the commonwealth of Israel." These are prolific of antagonisms of passion and selfishness, and fling off at last into a drearier void. The fractional communism of aggressive self-interest tends substantially, like the system it epitomizes, to make "religion pantheism, morality epicurean, and politics despotism."*

The many test all that is religious by an eclectic sensibility not to be closely challenged; they tolerate everything while it is quiet, and assumes no authority; and are content with Christianity so long as it lets the individual alone, and manipulates Society with tact and smoothness by the same sensual mechanism which the world employs.

In the midst of such things, a thousand-fold more tangled and contradictory, we must stand and witness for historic realities, supernatural endowments, and the unchanging organism of the Visible Church of eighteen centuries ago; we must confess in the same Creeds; teach from the same Word; interpret from the long tradition; claim the same mystical agencies; perpetuate the same sacramental powers;—truths which can never change, and means that can never grow old.

A glorious calling! where we can afford to submit for a time to taunt from without of slowness and reserve. Our breasts may pant for more aggression on the evils of society; and for a deeper ministry among its multiplied sufferings. May the holy jealousy burn like fire within us! We may impatiently demand wider field, more flexible harness, and issues more popular. But we can bear even this seclusion if it has been ordered as the "still small voice" of conservative witness, to hush confusion; to make the God of Order

* Dict. des Sciences, Phil.: Krauth.

known, and the reality of a perpetual covenant acknowledged; and unfurl a standard round which may rally a disordered Church, when the storm, the earthquake, and the fire of socialism rock and flash.

Still in whatever we may do or say, or withhold, in humble fervency of love and zeal, with soul intent on the welfare of Christ's mystical Body, must there ever be share in the "afflictions of Christ," and in the "fear and trembling" of an anxious life.

But such tears irrigate with vital energy; such pains have productive moral force; such grief is the "MOTHER OF JOY;" * and Bernard says, "As the cells of the honey-comb wall in the honey, and the shell preserves the kernel, so that joy, collected and multiplied by the Grace of our Lord, is prepared and preserved for the joys of Paradise."

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* Chrysostom: Donne, Serm. on Col. I, 24.

EXHIBIT I.

CATHEDRAL.

The record of the Cathedral has been one of comfort and blessing. I know not how a Bishop can consent to forego his privilege of home ministration, or be without his central point of preaching, sacrament, and pastoral life, with the hidden sympathies in his past presbyterate, and its ready powers for existent work. Very imperfect is the actual complement of my Cathedral means and results, because relatively narrow is the circle of help beyond its precincts. I do not mean that its form, efforts, sacrifice and improvement are without appreciation; much less that there is hostility. But the Cathedral is not yet felt as needful part of the Church's order and life. Parishes do not claim, as they might, their vested interests in its honor and prosperity; nor develop the affectionate ideal of the Cathedral as head and heart. We want much more of sympathy and pecuniary help to bring out this inner life, and its radiating influence for example and mission. For this, however, we must in patience wait. Almost insensibly, through our dioceses, we shall grow into the practical recognition of Cathedral headship, and adapt the conduct of it to our peculiar polity.

There is at present friction in the practical working of our Church at large, owing to parochial exaggeration. The tendency has been so far to develop energetic congregationalism. The Parish—in itself needful and effective, the inevitable outgrowth of our social habits—has become gradually to a degree excessive, selfish and contentious. The beadroll of wants, luxuries, and

competitive progress is told too exclusively within its own walls and corporate life. Hence it happens that while our Church is united in organism, it is defective in concentration for homogeneous work and broad need. Our division into dioceses and parishes acts as disjunctive rather than co-operative; and charity at home lords it over charity "that seeketh not her own."

While this is really affecting many and larger wants, and causes languor and even paralysis in our membership, I ought not to be discouraged if a "Bishop's Church" redeems its primitive franchise slowly, or wins with hardness a Catholic recognition, and pines for the time "when her children will rise up and call her blessed."

Far beyond Cathedral precincts, we crave what Origen calls "the sacrament of preparation"—that mission of the Holy Elijah to go before the Blessed One, to bring back alienated and false hearts to the family unity of sacrifice and love; "to turn the hearts of the children to the Fathers, and the hearts of the Fathers of the children." Through more thoughtful knowledge of the ancient saints, and the ancestral "household of faith," the Holy Ghost will make more dutiful children to the unseen Father and the family of the First Born; more dutiful children in the living family of the Church on the Earth; more dutiful children in the Fatherhood of an infirm ministry, which God is pleased to "make princes in all lands," and yet "perfect their strength only through weakness."

I am myself surprised how, "little by little," our Cathedral work rolls up in the course of a year. The work to do seems so large, and the means available so small, that the impression all the while is that we fail. So we do. But the annual aggregate in review or sum

is at last cheerful. God's house improves in material beauty; numbers are added to the Confessing Church; services flow on in daily stream; crowds come and go who "hear the Word," and partake in the "beauty of holiness;" scores of "little ones" are round the font, and on weekly Sacrament the faithful feed on the heavenly banquet; hundreds of children learn the way of salvation, and their voices train in choral praise; successive marriage groups give holy troth at the Altar; and solemn funerals stop for burial offices on the way to the graveyard, and meet Christian brothers to stand reverently around the one whose work is done, and surpliced choristers to chant inspired requiem. The sick, the afflicted, the stranger, and the needy, find God's servants to wait upon them; and boys and girls are trusted for Christian education to those same, who know "they must give account." Yes! even what we see and note with the eye and ear, in the backward glance of the twelvemonth, is manifold for grateful comfort, and awful in responsibility. What of the unseen in the depth of those thousands of souls—the quiet help or warning given to each one for the daily life—the widening circles from one sanctuary impulse!

During the past season, the Chapel and Choir-room have been finished; and the Chapel, connected through a rich screen which crosses the East Transept, can be thrown into the available Church-room, and accommodate two hundred worshipers with convenience nearly equal to the Nave. This screen, with panels which slide down into the wainscot, can be opened or closed at pleasure. For our Daily Prayers in the cold weather, the Chapel is used. It also supplies a present place for the Cathedral School, which has been established under the special management of Canon Magill,

whom I have gained from the Diocese of Toronto. We have also a Female School, for which a house is appropriated in the neighborhood. These both promise to be institutions of sound learning and Church training; and provision is made in the family of Mr. MAGILL, and of the Lady Principal to receive boarders. We have also opened a gratuitous Night School in the same place, and an Industrial School on Saturdays. The screen, to which I have alluded, bears under its central canopy a Memorial Tablet of the LAMBETH CONFERENCE, and the record of the imperishable *formula*, which its fourscore Bishops published with one voice.

THE LAMBETH CONFERENCE,

UNDER THE PRESIDENCY

OF THE

PRIMATE OF ALL ENGLAND.

SEPT. 24, 27. DEC. 10. A. D. 1869.

WE, BISHOPS OF CHRIST'S HOLY CATHOLIC CHURCH,

DO HEREBY SOLEMNLY RECORD OUR CONVICTION

THAT UNITY WILL BE MOST EFFECTUALLY PROMOTED BY

MAINTAINING THE FAITH IN ITS PURITY AND INTEGRITY,

AS TAUGHT IN THE HOLY SCRIPTURES,

HELD BY THE PRIMITIVE CHURCH,

SUMMED UP IN THE CREEDS,

AND AFFIRMED BY THE UNDISPUTED GENERAL COUNCILS.

The building itself has been seriously injured by the improvement of the street in front. But if this be obviated at last by raising the edifice, then some compensating benefit will ensue in providing large rooms below for schools of a cheaper and more popular form, in the same interests of Church Education. The expense must, however, be from seven to ten thousand dollars—a hopeless sum in our poverty, unless God sends special help.

The statistics of the year, as accurate as it is possible to make the items of Families and Communicants—where so many come and go without giving formal notice—sums as follows:

Families	300
Total of attendants	1,500
Baptisms—Adults	12
" Infants	56—68
Confirmed	35
Marriages	32
Burials	23
Communicants admitted	19
Received	20
Died	2
Present number	350

In the Sunday School, *forty* Teachers and *three hundred* Scholars. Catechetical instruction is given every Sunday.

Daily Prayer is celebrated morning and evening. The aggregate of each, 366 times—in all—732. The Holy Communion has been celebrated publicly *seventy* times; on Sundays, *fifty-three*, and Holy days, *seventeen*. There have been preached one hundred and eight sermons, and forty lectures and other addresses. This is a large amount of labor to perform, and yet it comprises only a portion. There is incidental work of visiting the sick and other calls, which falls to the Cathedral Clergy, and cannot be recorded.

The choir of the Cathedral, under the training of Canon Knowles, with my son at the organ, has steadily advanced in efficiency, and is entirely self-supporting. More than that. The men and boys, about thirty in number, not only give their services patiently and faithfully, but also add thereto an offering on every occasion of Public Worship, which defrays the necessary expenses for surplices, books and music.

The Sunday and Day School Children are trained in the choral service; and the congregation unite heartily in response and singing.

The whole Cathedral work is sustained by the Altar offertory, the regular Sunday offerings, averaging seventy dollars; and all it is and does, costs less in the whole annual expenditure than the music alone of one of our city churches. I endeavor also to render its influence missionary and diocesan as far as possible; and the clergy second my effort with diligent sacrifice. Several Lay Helpers have given themselves to Missionary work, and are prepared to go, as need may require, and supply distant stations and vacant places on the Lord's day. They do this at their own expense, and with an absence not unfrequently from Saturday to Monday. Men and women both, from the regular congregation, offer their sacrifice of patient labor and generous gift, and thus the work goes on.

Canon Knowles, whose duties confine him closely to the Cathedral, and thus limit his outside work, reports to me "that he has preached three times at Lake View; once at Grace Church, where he celebrated the Holy Communion; once at St. Stephen's; once at Rockford; twice at St. James', Milwaukee; once on the steamer 'City of Madison,' on a fortnight trip to Lake Superior."

Canon MAGILL reports as follows:

In addition to my ordinary duties in the Cathedral during the past eight months I have made three hundred and eighteen Parochial Visits, and organized the Cathedral Schools. The Boys' School was opened on the 11th of April, with eight pupils; it now numbers twenty-seven. The School for Girls was opened on the first of this month, and has already twenty pupils. The staff of Teachers in both Schools numbers five.

In April last a Night School was commenced, in which it was proposed to give gratuitous instruction to boys and men. With the assistance of two gentlemen of the Cathedral congregation, I have been enabled to make this a success.

The Industrial School has been eminently successful. This was opened about the same time as the Night School, and has been regularly served by a staff of lady Teachers—volunteers from the congregation of the Cathedral. The energy and zeal of these ladies is beyond all praise. There are at present over fifty girls on the roll, to whom instruction in needle-work is given. It is confidently hoped that these Schools will be a permanent and highly useful branch of the Cathedral work.

As Clerical Director of the Cathedral Mission of "All Saints," I have to report a real though slow improvement in its condition. A lot of land has been purchased, and the first installment of $1,000 paid. Several lots of lumber have been subscribed, and we hope to have a building erected for public worship before the winter sets in. The present unfavorable location—a room four stories high—may account for the fact that the attendance has not increased according to our expectations. I have introduced the system of "Cottage Lectures" in the district, but as yet have not been able to give it a fair trial.

In addition to the Cathedral work, I have visited several of the Parishes in the Diocese. At Harvard, officiated thrice, celebrated Holy Communion once, Baptized a child, and made eight Parochial Visits; at Onarga, held nine Services, two celebrations of the Holy Communion, performed the Burial Service once, and made fifteen Parochial Visits; at Hyde Park, officiated twice, and celebrated the Holy Communion once; at Harlem, officiated twice, and celebrated the Holy Communion once; in Chicago, held six Services at Epiphany; three Services, celebration of the Holy Communion, and two Baptisms, at Calvary; two Services at Lake View; one at Ascension; at St. Mark's, one Service, and one celebration of the Holy Communion; at St. Stephen's, two Services.

The Rev. GEORGE C. STREET, A. M., is also attached to the Cathedral, as one of its Ministers; although not expected, from his other engagements, to

perform regular duty. The Report will show his offering of work:

Since my last Annual Report, I have been engaged in founding and carrying on a Church School, on the "North Side;" a work, of which, I believe, I may claim to be the pioneer in this city. Although a private enterprise, it is intended, and, I think, calculated to be—in its humble measure—a hand-maid of the Church. The Church Catechism is taught and explained daily. Ecclesiastical History forms part of the regular course of study; and it is my constant aim to train and instruct my youthful charge in their duties and privileges, as heirs of the Heavenly Inheritance. I have reason to hope, moreover, that my efforts have not been unsuccessful, since my School has already achieved a good reputation, and is constantly increasing in numbers, from term to term.

My duties in this relation, however, (in themselves, by no means the least important in the great work of building up the Kingdom of Christ on Earth,) have not interfered with the accomplishment of a considerable amount of pastoral duty, of which I subjoin a summary.

I have officiated and preached at the Church of the Ascension, Chicago, thirteen times; St. James' Church, five times; St. Mark's, Cottage Grove, eight times; St. Stephen's, once; The Church of the Epiphany, once; Calvary Church, once; Christ Church, Harlem, ten times; St. Paul's, Hyde Park, nine times; Trinity Church, Onarga, twice; at Lake View, once; and, during a trip to Canada, in July, once in the Church of the Holy Trinity, Toronto; once at Niagara, and twice in Paris; in all, four times. Total, fifty-five times.

I have assisted in the celebration of Divine Service, on Sundays, at the Cathedral, twenty-three times; at the Church of the Ascension, twenty-four times; at St. James', six times; at other places, three times. In all, fifty-six times.

I have officiated, on week days, at the Cathedral, four times; at the Church of the Ascension, thirty-four times; at other places, five times. In all, forty-three times. I have baptized seven children; solemnized four marriages, and officiated at four funerals.

In addition to the above, I have either celebrated, or assisted at the celebration of the Holy Communion, sixteen times.

From these statements it appears, as a summary of Holy Offices thus rendered by the three Canons outside of the Cathedral, that they have officiated and preached ninety-seven times; week day services, fifty-seven; Holy Communion administered, eighteen times, with several baptisms and burials.

EXHIBIT II.

RURAL DEANS.

By the concurrent action of the last Convention the Diocese was divided into seven Deanries and Rural Deans appointed in the same. Scattered as the Clergy are over a large area, any systematic organization must, for a time at least, appear to be more high-sounding than the existent detail would sustain. This is, however, no necessary objection to orderly arrangement of permanent utility. The year of experiment has proved very satisfactory, and I am satisfied that altogether it has been a more than usually effective year of church work. It has inspired confidence in our system, and without ignoring the difficulties and infirmity under which, as a Historic Church, we must labor, there is consciousness of vigor and advance. The connection of the Deans as *ex officio* members of the Missionary Board, is no necessary consequence of the office itself. The executive diocesan work in that department could be done by the elected committee alone. But while this is true, and therefore no complication exists between the system of Rural Deans and the Missionary administration, I am satisfied of the effective strength which these officers bring of counsel and management, when, as they are, component members.

I have been favored with frequent and minute correspondence from several of the Deans, and have found myself informed and guided by the careful local information which they obtain and impart.

At my request, brief reports were made to me by each Dean before the Convention, and I subjoin these

in order, as affording frank expression of difficulties as well as of procedure.

NORTHERN DEANRY.

REPORT OF

The Rev. J. H. Rylance, D. D., Rural Dean.

St. James' Rectory,
Chicago, Sept. 3, 1869.

Right Reverend and Dear Sir:

The commencement of our work in the Northern Deanry was somewhat delayed by my attendance upon the General Convention, in New York. At our first meeting of the Chapter at Grace Church, Chicago, the attendance was good, and a very cordial interest was manifested on the part of both the Clergy and Laity present, in the purposes of our organization. Three other Chapter Meetings were appointed, at Rockford, Aurora, and Waukegan, and at these meetings, Missionary Convocations were appointed, and Clerical and Lay delegates named to attend them, in all the Parishes and Stations of the Deanry. There have been some failures in attempting to execute these plans, but considering the extent of the work, the distances members of the Chapter and delegates to Convocations have to travel often, the consequent expense, and the preciousness of time in this overworked age and country, I think we may congratulate ourselves upon the large measure of success attained.

Still there is great need of a more resolute energy, and of a readier spirit of self denial and devotion in the work of Christ's Church, if ever she is to become "a Praise in the Earth." The great weakness of the Church among us, is a narrow, selfish congregationalism. The Diocesan work, represented by the several Deanries, affords a field for the manifestation of a Catholic spirit, in which "we, that are strong, may bear the infirmities of the weak;" wherein we may prove the blessedness of that one fellowship into which we are baptized, and realize a truth which has shaped itself into a proverb, that "in Union there is strength."

I trust that this first year of our Decanal work, which may be looked upon as tentative and experimental largely, is but a very feeble indication of the vigor and efficiency it is destined to attain. The direct benefits are many and positive;—in attaining a fuller and clearer knowledge of the wants and difficulties of our missionary field; in directing and encouraging efforts to supply such wants, and to conquer such difficulties; in the deeper emphasis with which we are able to make our appeals for help to those who cannot or will not give themselves or their time to Christian work. But the indirect advantages are as conspicuous and precious perhaps,—in the mutual love and confidence that have been inspired; in the quickened zeal we have carried back to our several parishes, for daily duty and suffering there; in the deeper confidence we have gained in the inherent capabilities of the Church

to meet the novel conditions of this Nineteenth Century; in her ability to give to the men of this age and country, that for which they crave—peace amid distraction, an authentic faith amid the ravings of heresy, and a Christian liberty, that conserves and sanctifies obedience and order.

J. H. RYLANCE, *Dean.*

NORTH WESTERN DEANRY.

REPORT OF

The Rev. Samuel Chase, D. D., Rural Dean.

The undersigned, in behalf of the

North Western Deanry,

Reports, that soon after the Convention of 1868, the Chapter assembled in St. Paul's, Peoria; several of the Clergy attended, and also Lay Representatives from several of the Parishes.

On this occasion it was determined to hold meetings of the Chapter at the more prominent points within the Deanry every quarter, and Missionary Convocations in all the Parishes and Missionary Stations during the year.

A second meeting of the Chapter was held at Knoxville. At this meeting a Treasurer of the Deanry was appointed, through whose hands it was thought advisable that all funds raised in the Deanry for Missionary purposes should pass to the Treasurer of the Diocese; at this meeting reports were received from the Missionary Convocations held during the previous quarter.

A subsequent meeting of the Chapter was appointed at Peoria; but, owing to the necessary absence of the Dean and several of the Clergy, none was held.

The Missionary Convocations are believed to have been highly beneficial, not merely to the Parishes in which they were held but to those attending, in exciting an interest in the advancement of the Church, and bringing its members together in love and sympathy.

SAMUEL CHASE, *Dean.*

EASTERN DEANRY.

REPORT OF

The Rev. Theodore N. Morrison, D. D., Rural Dean.

St. Matthew's Rectory,

Bloomington, Sept. 1, 1869.

Right Reverend and Dear Sir:

In making out a report of the condition of the Eastern Deanry, and of the work done during the past year, I shall confine myself to general statements.

The Clergy, as a body, have taken a lively interest in our Chapter Meetings, and when these meetings have been held in places of easy access, they have been well attended. There is, I think, but one opinion regarding the benefit of such Clerical and Lay gatherings. We have been drawn closer in the bonds of Christian sympathy and brotherhood, and have been strengthened by mutual consultation and the interchange of experience for the duties committed to each one of us. We hope, at no distant time, to help "bear one another's burdens" in the matter of necessary expense attendant on Chapter and Missionary meetings.

Appointments have been made for meetings to raise funds for Diocesan Missions in all our Parishes, and in such of the Missionary Stations as has been thought advisable. If there have been any failures in holding these meetings, it has risen from the fact that some of the Parishes have been vacant, or that unavoidable hinderances have prevented the attendance of those appointed to be present. It is impossible to provide for the many contingencies which are liable to hinder the keeping of Missionary and other appointments. When too late to supply the absence, some imperative Parochial duty keeps the appointee at home, or recalls him before the meeting has been concluded. Some of the difficulties now in the way of doing our duty in this matter will be obviated, in part, at least, by an increase of the Clergy, and by more direct routes of communication between Parishes.

The Clerical members of the Deanry have been doing, as they have had opportunity, Missionary work without their Parishes and regular Missionary Stations. In this way scattered members of the Church have been visited; the names and residences of others have been ascertained, and a record made of them; marriage ceremonies have been solemnized; the burial service read, and baptism administered. There are a number of quite important towns in the Deanry, in each of which there are a few Church people. In some of these occasional week-day services have been held; and to others of them the offer of such services has been made. It is a misfortune that in almost all these towns the communicants are women, and that no men are found willing to take the trouble and bear the expense of procuring, warming and lighting a room for services.

We need one or two itinerant Missionaries in this Deanry. By confining their labors within judicious boundaries, a work could be done for the Church in her infancy here and now which cannot, I conceive, be done in any other way. If the Missionary Board had the means to make two such appointments, I could designate points of convenient distance where the labors of the Missionaries would, under God, be abundantly blessed. As it is, we must wait with patience the time when the Church at large shall see her duty and her opportunity, and send forth laborers into the field ready for the harvest.

T. N. MORRISON,
Dean, Eastern Deanry.

MIDDLE DEANRY.

REPORT OF

The Rev. Henry N. Pierce, D. D., Rural Dean.

Right Reverend and Dear Sir:

I received your nomination as Dean of the Middle Deanry last winter. The Lenten Season soon coming on, and our few clergy being much occupied by the extra services customary at that season, were unable to leave their parishes then. Soon after Easter an attempt was made to organize our Chapter, but the attendance was so small that we concluded to postpone till a more favorable opportunity.

I was afterwards absent from home for several weeks, on duty in Chicago. Owing to this, and to the further fact that clerical changes have taken place in *two* of our *five* parishes, our Chapter is still unorganized. This Deanry is the weakest in Clergy and the largest in extent of any in the Diocese. Extending over twenty-two counties, and embracing nearly 500,000 souls, it has within its limits only five Clergymen; that is one Clergyman to 100,000 souls. This shows a state of destitution hardly to be paralleled in any portion of our land.

I have visited Elkhart, held service and baptized three adults and five children. I have also visited Lincoln, held service and baptized one adult and one child. I have promises of lots for Church building at each of these points. There is quite a nucleus of churchmen at Lincoln, and could we have a Missionary to reside at Lincoln, and officiate at various points upon the railroad, both north and south, we should soon have a well established parish at that town. Regretting that this report is necessarily so meagre, and hoping that another year may show a better state of things,

I am your servant in Christ and His Church,

H. N. PIERCE.

WESTERN DEANRY.

REPORT OF

The Rev. Sidney Corbett, B. D., Rural Dean.

Quincy, September, 1869.

To Right Reverend H. J. Whitehouse, D. D., LL. D.:

The Deanry over which you have called me to minister comprises eight counties. St. John's, at Quincy, is the only Parish of real strength within it. Much of the territory that it comprises is inaccessible, except by private carriages, and as the roads intersecting it are exceedingly heavy three-fourths of the year, it is impossible to do all the missionary work required. In the Deanry committed to my charge there are but three Presbyters and one Deacon at work. These are all doing their uttermost to extend the privileges of the Church. Inasmuch as my own Parish is large, and my labors therein onerous, I have not found time to prosecute the work assigned me to my own satisfaction.

All of which is respectfully submitted.

SIDNEY CORBETT, *Rural Dean.*

SOUTH WESTERN DEANRY.

REPORT OF

The Rev. C. S. Abbott, Rural Dean.

Right Reverend H. J. Whitehouse, D. D., &c.:

Right Reverend and Dear Sir—In addition to my report as Rector of Saint Paul's Church, Alton, I also send the following as Rural Dean of the South Western Deanry.

The Clergy belonging to this jurisdiction, in addition to the Dean, are the Rev. Messrs. Dresser, Adderly, Gibson, and Hutchins. The Rev. John Portmess was with us as Rector of the Church at Collinsville until July, when he removed to Northern Illinois. The Rev. Mr. Hutchins is so widely separated from the rest of us, he has not been able to attend any of the meetings of the Chapter or engage in our Missionary work, so that the actual working force of the Chapter is contained in the Dean and three members first named. In this connection I would record, with great satisfaction, the perfect harmony existing, and the readiness and unanimity with which the clergy of the Deanry have entered into this arrangement of the Bishop and Convention, and the hearty co-operation they have given the Dean in carrying out the plan in this missionary division of the Diocese. The one great thing to fear in the successful working of the system is, in my judgment, the danger of jealousies arising between the Clergy and the Dean, owing to the fact of his office being one not recognized by the Church at large in this country, and his position, powers, and duty, being more or less vague and undefined; it is therefore particularly gratifying to me to be able to say that nothing of the kind has been seen amongst us, but that we have all worked together in harmony, each one having in view simply the good of the Church.

Our work has been purely of a missionary character; therefore we have not attempted anything like Missionary Convocations for the purpose of raising funds, as I notice has been the case in other Deanries. Our object has been to maintain the services of the Church in such places, giving promise of church growth, as our limited number would permit. The points thus attended to are Gillespie, Bunker Hill, Edwardsville and Carlyle. Jerseyville and Carrollton were nursed by us until they were able to secure the services of Rev. Mr. Gibson.

At Edwardsville, the county-seat of Madison county, is an old Parish, the organization, however, having died out, and everything so far given up that its name has not even been mentioned on the Convention Journals for years. During the past year services have been revived. The Parish has been reorganized, and in June last two *men* were confirmed. The old church building has, with the consent of the Bishop, been sold, and measures are now being taken for the erection of a new one in a more desirable locality. A Sunday School has been organized, and for the present service is held one Sunday afternoon a month by myself. There is every prospect for a good,

healthy, self-supporting parish in a short time. It was fortunate we owned property, not only for the pecuniary help towards a new church, but during the years that the organization was practically dead, it served as a reminder of the Church's existence, and in our reorganization was something to rally around.

Carlyle, the county-seat of Clinton county, on the Ohio & Mississippi Railroad, is another point of great promise. We have no Parish organization here as yet, but we have a Parish in everything but the name. The Bishop in June confirmed several, and there are about fifteen communicants in all. The people evidence great interest, and seem determined to make the Church a success, for which the character, position, and zeal of those interested give every prospect. Here also we are endeavoring to afford service monthly.

At Bunker Hill and Gillespie we have Parishes—the latter in union with the Convention. Being without a Rector, the Decanal Chapter has been doing what it can for them, and the prospect for them was perhaps never better than it is now. Here also we are trying to give them a service once a month.

There are other places within the bounds of the Deanry—such as Collinsville, Centralia, and Salem—where Parishes are organized, besides some where, although Church services have never been held, we hear occasionally of Church families who would like to have the Church established among them, and where, with patient, persevering work, doubtless much could be done to extend the Church.

What we need is men to reap the harvest. There ought to be three Clergymen to at once begin work within the bounds of this Deanry. Men who have the love of Christ and His Church in their hearts, and who are willing to act prudently and judiciously, and to work with patience and perseverance, presenting the Church as she is in her integrity, would here find ample scope for their energies, in labor that would well repay them. The Missionary Committee might be required to do a little, and yet it would be comparatively but little; and with such an addition to the working force of the Deanry, we would soon be able to open up new places. I plead, dear Bishop, for this neglected Southern Illinois.

Respectfully,

C. S. ABBOTT,

September, 1869. *Rural Dean, S. W. Deanry.*

SOUTHERN DEANRY.

REPORT OF

The Rev. James W. Coe, Rural Dean.

To the Right Reverend H. J. Whitehouse, D. D.:

Holding, by the appointment of yourself and the Convention of the Diocese, the office of Rural Dean, it may be expected that I report the condition and prospects of the Church within my Deanry, and the manner in which I have discharged the duties of my office.

My jurisdiction, comprising sixteen counties, with a population of more than 200,000 souls, so far as our Church is concerned, is a spiritual desert, with scarcely an oasis. There is now, and for the greater part of the year there has been, but one clergyman beside myself within this vast region. It is, in every sense of the word, missionary ground. There is no point within the Deanry, with the exception of Cairo, where the Church really is, or for some years to come is likely to be, self-sustaining. The organized parish at Mound City presents the most promising nucleus for Church growth and strength; but even there the Church building would have passed into other hands had it not been for the practical interest and praiseworthy liberality of several gentlemen, who are not even baptized members of the Church. To my knowledge, a single dollar has not been appropriated by any Church Missionary Board for any kind of Church work within this Deanry for the past year.

For several weeks last fall, until the road became impassable, I held divine service in the Church at Mound City, on Sunday afternoon, returning in time for my regular evening service in Cairo. Within the conventional year, I have also administered the Holy Communion to a sick person, in private, twice; baptized three adults and two children, and presented to the Bishop seven persons for confirmation.

I have also visited Metropolis, on the Ohio River, Villa Ridge, Jonesboro, Anna, Carbondale and Du Quoin, on the Illinois Central Railroad, and Grand Tower, on the Mississippi. At Metropolis, three years ago, there were a sufficient number of families and individuals, anxious for the services of the Church, to form the nucleus of a good parish; but finally discouraged, some have moved, and others have identified themselves with a Presbyterian Church since organized, and have assisted in building a house of worship. One of the most prominent and influential men of town, who, though not a communicant, is so attached to the Church as to prevent him uniting himself permanently with any other body of Christians, is acting as trustee and treasurer in the newly organized society.

Grand Tower, from its wonderful facilities for the smelting and manufacturing of iron, is destined, at no distant day, to be an important town. I know, however, at present, of but one churchman among the officers of the company; and of the workmen, and even of the coal miners at Mount Carbon, there seem to be few who are familiar with the services of the Church.

I have been much discouraged from my inability to find at any point, except Mound City, a suitable person, who would be willing, under appointment, to act as Lay Reader.

JAMES W. COE,

September 11th, 1869. *Dean, Southern Deanry.*

EXHIBIT III.

REPORT OF THE TRUSTEES OF ST. LUKE'S HOSPITAL.

The undersigned, a Committee appointed at a regular meeting of the Trustees of St. Luke's Hospital, to draw up the annual report to the Bishop of the Diocese, which is enjoined by the Constitution, beg leave to offer the following in discharge of their duty.

The Hospital has, during the last year, pursued steadily its course of usefulness. Although, from its limited size, it has not been able to add any more beds, it has relieved more patients. A dispensary has been in successful operation during the whole year, especially for surgical cases, and a great many persons, unable to command the services of a trained surgeon, have here been most skillfully treated. There has lately been added a department for treating diseases of the eye and ear, under the care of Dr. Samuel Jones, and already many poor persons have availed themselves of its gratuitous services. The Hospital grows steadily in the affections of Churchmen, and in the good will and confidence of all classes of the community. We have felt emboldened to commence the work of collecting subscriptions for a permanent building. Our subscription books are in circulation, and we have sanguine hopes of success. The necessity is very great; the inconvenience of our present location; the expense of the rent; the increasing call upon us; the felt duty of the Church in the city to show forth her recognition of this, her peculiar work, in a way more fitting her strength and her pretensions; all these press heavily upon our thoughts, and urge us forward in this labor of building. We ask your prayers and efforts, as well as those of all our brother Churchmen.

Religious services are held every morning in the house, and a service on Sunday, at 9 A. M. Several baptisms, funerals and private communions have been held, all of which are reported in the parish in which the hospital is situated. The receipts from all sources, from September 1, 1868, to September 1, 1869, exclusive of donations in kind, which are many and valuable, were $5,675.92. The expenses were $5,445.55, leaving a balance on September 1st, $230.39. The contributions were from the following sources:

Grace Church	$1,885 65
St. James' Church	856 93
Trinity Church	326 25
St. John's Church ($76.00 since report made up)	126 06
Cathedral	199 00
Christ Church	30 00
Church of the Ascension	60 00
Church of the Epiphany	102 00
Miscellaneous	900 72
Concert by the ladies of Grace Church	1,213 00

Church of the Holy Communion	$25 00
Calvary Church Sunday School	7 31
St. John's Church, Naperville	20 00

The thanks of the Hospital are due to the skill and attention of Drs. Owens and Jones, and the kindness of the consulting physicians and surgeons.

The Physician-in-Chief reports the following:

House Patients from Sept. 1, 1868, to Sept. 1, 1869	176
Dispensary Patients	215—391
Births	16
Deaths	10

Of the three hundred and ninety-one, seventy-three were Churchmen, the rest from the various religious bodies. Fifty-eight were Americans, the rest principally Irish and Germans.

The Trustees, who represent all the City Churches—the charter from the State obliging the Board to be thus constituted—commend their enterprise heartily to the good will of all the Churchmen of the Diocese.

J. H. Knowles,
Clinton Locke,
T. P. Lawrence,

Committee of the Board of Trustees.

EXHIBIT IV.

STATISTICS.

Confirmation has been administered in the following Parishes:

1868.

Dec.	15, Dixon	4
"	16, Polo	7
"	17, Freeport	17
"	18, Rockford	2
"	23, Belvidere	17

1869.

Jan.	13, Joliet	10
Feb.	13, Cathedral (special)	2
"	21, Our Saviour, Chicago	5
Mar.	7, Cairo	16
"	7, Mound City	6
"	9, Charleston	12
"	14, Christ, Chicago	19
"	14, St. John's, Chicago	11
"	17, Chillicothe	2
"	18, St. John's, Peoria	6
"	18, St. Paul's, Peoria	4
"	21, St. James', Chicago	30
"	21, Trinity, Chicago	24
"	22, Naperville	10
"	23, St. Ansgarius, Chicago	25
"	24, Calvary, Chicago	17
"	26, St. Mark's, Chicago	9
"	26, St. Stephen's, Chicago	19
"	29, Easter, Cathedral	21
April	1, Galva	1
"	2, Kewanee	11
"	4, Epiphany, Chicago	9
"	6, Kankakee	18
"	8, Danville	2
"	11, Grace, Chicago	19
"	15, Mendota	4
"	17, Quincy	22
"	18, Stone's Prairie	2
"	20, Pittsfield	15
"	25, Ascension, Chicago	13
"	25, Evanston	10
"	29, Carrollton	6
"	29, Jerseyville	7
"	30, Alton	24
May	2, Chester	9

1869.

May	4, Carlinville	9
"	5, Chesterfield	5
"	6, Bloomington	9
"	9, Atonement, Chicago	3
"	14, Farm Ridge	1
"	16, Rock Island	14
"	16, Moline	2
"	21, Aurora	8
"	23, Elgin	4
"	23, Algonquin	1
"	25, Limestone	7
"	26, Jubilee	4
"	26, Knoxville	7
"	28, Lewistown	12
June	1, Decatur	7
"	2, Springfield	22
"	3, Jacksonville	19
"	6, Harvard	9
"	9, Kankakee	4
"	10, Momence	11
"	13, St. Anne	20
"	14, Immanuel Hall	7
"	16, Mendon	12
"	18, Quincy (by Bishop of Missouri)	4
"	20, Cathedral (special)	1
"	30, Alton	6
"	30, Edwardsville	4
July	1, Marine	4
"	1, Collinsville	1
"	2, Carlyle	5
"	6, Wilmington	12
"	8, Freeport	5
"	14, Private sick, Chicago	1
"	22, Warsaw	6
"	23, Aledo	7
"	24, Preemption	9
Cathedral (supplementary)		24
Total		750

The following Parishes have been visited or appointments made where there has been no confirmation:

Farmington, Preemption, Galena, Galesburg, Hyde Park, Ottawa, Tiskilwa.

LETTERS DIMISSORY GRANTED.

Clergy transferred by Dimissory Letters from this Diocese:

The Rev. Jonas Green, to the Ecclesiastical Authority of Iowa.

The Rev. George Sayres, to New York.

The Rev. William Mitchell, to Tennessee.

The Rev. C. A. Bruce, to Arkansas.

The Rev. Charles Ritter, to Pennsylvania.

The Rev. George C. Griswold, to Connecticut.

The Rev. E. James Purdy, to Indiana.

The Rev. John Gierlow, to California.

The Rev. Edwin Coan, to Wisconsin.

The Rev. Alexander Fullerton, to Pennsylvania.

The Rev. J. A. Russell, to Iowa.

The Rev. Thomas D. Pulford, to Wisconsin.

The Rev. James McGowan, to Wisconsin.

The Rev. Warren H. Roberts, to Pittsburgh.

The Rev. Samuel Edson, to Iowa.

CLERGY RECEIVED.

The following Clergy have been received into this Diocese:

The Rev. Horatio N. Powers, D. D., from the Ecclesiastical Authority of Iowa.

The Rev. H. N. Pierce, D. D., from Alabama.

The Rev. A. J. Yeater, Deacon, from Texas.

The Rev. I. L. Townsend, from Connecticut.

The Rev. Thomas Hooker Eddy, from Iowa.

The Rev. Jonathan E. Goodhue, from Connecticut.

The Rev. Theodore I. Holcomb, from Minnesota.
The Rev. W. W. Estabrook, from Iowa.
The Rev. George F. Bugbee, from Long Island.
The Rev. J. Nelson Hume, Deacon, from California.
The Rev. George J. Magill, from Toronto.
The Rev. Brockholst Morgan, from New Jersey.
The Rev. Oscar B. Thayer, from Kentucky.
The Rev. John B. Colhoun, from Central New York.
The Rev. Ezra Jones, from Wisconsin.

ORDINATIONS—PRIESTHOOD.

In the Cathedral, Chicago, on Sunday, the 12th day of September:

The Rev. March Chase was admitted to the Holy Order of Priests.

DIACONATE.

At St. John's Church, Quincy, on the 17th day of April, I admitted and ordained

P. B. Lyons to the Order of Deacons.

The Sermon on the occasion was preached by the Rev. Dr. Corbyn, of Palmyra, Missouri.

In the Cathedral, Chicago, on Sunday, the 30th day of May, I admitted and ordained

Albert Augustus Fiske to the Order of Deacons. Also,

In the Cathedral, Chicago, on Sunday, the 12th day of September, I admitted and ordained

A. W. Glass to the Order of Deacons.

CLERGY DECEASED.

The Rev. Roswell Park, D. D.

DEPOSED.

The Rev. H. W. Woods.

Whole number of Clergy, 89; resident, 1.

SETTLEMENT OF CLERGY.

The Clergy transferred have been settled as follows:

The Rev. Dr. POWERS, St. John's Church, Chicago.

The Rev. Dr. PIERCE, St. Paul's, Springfield.

The Rev. A. J. YEATER, Deacon, Belvidere, now in Texas.

The Rev. I. L. TOWNSEND, Trinity, Jacksonville.

The Rev. JONATHAN E. GOODHUE, Grace, Sterling.

The Rev. THOMAS H. EDDY, Polo and Lee Centre.

The Rev. T. I. HOLCOMB, Trinity, Rock Island.

The Rev. W. W. ESTABROOK, Christ, Ottawa.

The Rev. GEORGE F. BUGBEE, St. Paul's, Hyde Park.

The Rev. J. NELSON HUME, Deacon, St. Peter's, Sycamore.

The Rev. GEORGE J. MAGILL, Cathedral.

The Rev. BROCKHOLST MORGAN, St. Mark's, Chicago.

The Rev. OSCAR B. THAYER, Atonement, Chicago.

The Rev. JOHN B. COLHOUN, Osco and Cambridge.

The Rev. EZRA JONES, Principal of Immanuel Hall.

The Rev. P. B. LYONS, ordained Deacon, Stone's Prairie.

The Rev. ALBERT A. FISKE.

The Rev. A. W. GLASS, Missionary in the vicinity of Geneva.

CHANGES WITHIN THE DIOCESE.

Changes of Cure within the Diocese:

The Rev. Dr. CUSHMAN, from Sycamore to Princeton.

The Rev. C. P. DORSET, from St. Stephen's, Chicago, to Ascension.

The Rev. George Gibson, from St. Stephen's, Chicago, to Jerseyville and Carrollton.

The Rev. W. F. B. Jackson, from Springfield to Our Saviour, Chicago.

The Rev. W. Y. Johnson, from Polo to Chillicothe.

The Rev. S. Russell Jones, resigned, Atonement, Chicago.

The Rev. John Portmess, from Bunker Hill to Belvidere.

The Rev. William M. Steel, resigned, Pekin.

NOTICES OF DISCIPLINE.

Notice of Deposition from other Dioceses:

October 8, 1868, The Rev. David Kerr, Presbyter, Bishop Lay, Arkansas.

October 8, 1868, The Rev. William G. Stewart, Deacon, Bishop Johns, Virginia.

November 19, 1868, The Rev. John H. Meili, Presbyter, Bishop Wilmer, Alabama.

January 9, 1869, The Rev. J. W. Rogers, Presbyter, Bishop Quintard, Tennessee.

January 11, 1869, The Rev. G. Bedell Keen, Deacon, Bishop Stevens, Pennsylvania.

March 19–23, 1869, The Rev. Samuel Hermann, Presbyter, Bishop Clarkson, Nebraska.

April 19, 1869, The Rev. Marshall B. Smith, Presbyter, Bishop Odenheimer.

May 18, 1869, The Rev. J. J. Talbot, Bishop Kip, California.

August 12, 1869, The Rev. John W. Shatzell, Bishop Whipple, Minnesota.

CANDIDATES FOR ORDERS.

Frederick C. Whitehouse, James Cornell, Edward Toll, Thomas North—4.

CANDIDATES ADMITTED.

P. B. Lyons.

A. W. Glass, transferred from Maryland.

CANDIDATES FOR PRIESTHOOD ADMITTED.

The Rev. A. A. Fiske.

The Rev. Peter Arvedson.

CONSENT TO CONSECRATION OF BISHOPS.

I have given my Canonical assent to the consecration of the following Bishops:

1868—The Rev. B. Wistar Morris, D. D., to be Bishop of Oregon and Washington.

1868—The Rev. Ozi W. Whitaker, D. D., Missionary Bishop elect of Nevada.

1868—The Rev. W. C. Doane, D. D., to be Bishop of Albany.

1868—The Right Rev. H. Champlin Lay, D. D., Missionary Bishop of South West, translated to Diocesan of the Diocese of Easton.

1869—The Rev. A. N. Littlejohn, D. D., to be Bishop of Long Island.

1869—The Rev. F. D. Huntington, to be Bishop of Central New York.

CONSENT TO NEW PARISHES.

November 19, 1868.—St. John's, Chillicothe.

April 26, 1869.—Zion Church, Bowmansville.

July, 1869.—Christ Church, Fulton.

July, 1869.—Good Shepherd, Momence.

CONSECRATION OF CHURCHES.

On Wednesday, June 9th, I dedicated to the service of Almighty God, St. Paul's Church, Kankakee.

CORNER STONES LAID.

On Thursday, June 10th, I laid the Corner Stone of the Church of the Good Shepherd at Momence.

Also, on Thursday, August 24th, St. Bartholomew's Day, I performed a similar duty at Preemption.

CANONICAL DISCIPLINE EXERCISED.

The Rev. Henry W. Woods, Rector of St. Mark's Church, Chicago, renounced the Ministry of the Church to join the Baptists. Deposed in presence of three Presbyters, viz.: Rev. Canon Dorset, Knowles and Magill, in the Cathedral, May 9, Sunday.

Also, on June 21, cited for canonical trial, Rev. Charles E. Cheney, Rector of Christ Church, Chicago, on charges of misconduct for omissions in the office of Baptism of Infants. The trial, while in progress, was prevented from proceeding by an injunction from the Civil Court, and appeal has been taken from the injunction to the Supreme Court, and is adjourned pending that decision.

APPOINTMENT OF RURAL DEAN IN MIDDLE DEANRY.

The Rev. W. F. B. Jackson resigned the parish of Springfield, and removed out of the Deanry; I have appointed to the place of Rural Dean thus vacated the Rev. Henry N. Pierce, D. D., Rector of St. Paul's, Springfield.

NOTANDA.

1868.

On the *Festival of the Holy Innocents*, held celebration of Sunday Schools in the Cathedral, with the reception of offerings from the classes in order, the distribution of gifts to the children, and special prizes to the best choristers.

December 29.—On the next evening I attended the Festival of our interesting Mission of All Saints, which was founded by Canon DORSET, and is now under the special supervision of Canon MAGILL. There have been some Laymen and ladies engaged in it from the beginning, who have devoted to it patient zeal, and will succeed ultimately in building a Chapel in a relatively destitute part of the city. I distributed the prizes and gifts to the children, and we all enjoyed a Churchly Festival.

December 30.—On this evening I attended to similar duties in the Church School on the North Side, established by Canon STREET, where, with the pupils, I had the pleasure of meeting a company of the parents and others, and of addressing the children and company assembled.

1869.

On Tuesday, January 9, I delivered a lecture in St. Paul's Church, Milwaukee, on the "*Graffito of the Palatine*," in behalf of the Church Home in that city. It formed one of a course arranged with this benevolent object, and attended with success.

January 14.—My visitation at Joliet synchronized with the meeting of the Decanal Chapter. I administered the Holy Communion the morning following my visitation services.

Sunday, *January* 17, officiated in Trinity Church, Chicago, in the absence of the Rector.

January 20, went to Peoria to attend meeting of Trustees of Jubilee College. One important object of this meeting was to consider a proposal to remove the institution to Springfield, where a building erected for a Lutheran college, with ten acres of land, was offered to us for the amount of an incumbrance which did cover a quarter of the value. I had myself carefully examined the property during a visit made for the purpose in December. The Trustees after deliberation did not agree on the purchase, in consequence, in part, of conflicting provisions in our charter. But in some mode, I should hope, so favorable an occasion of placing a Church Institution in the capital of the State should be embraced—especially in view of the setting-off of the southern portion as a new Diocese, which we may hope soon to accomplish, in which event Springfield might be the metropolis, and perhaps title, of the new organization.

In regard to Jubilee College itself, the opinion of a majority of the Trustees concurred with my own, that the property should be sold, and the proceeds either employed in an institution in the city of Peoria or funded to await some favorable opening. In the same connection I may mention, as an instance of liberality on the part of the proprietors of the beautiful site of "Washington Heights," in the vicinity of Chicago, that they offered to me, for the removal of the College to that place, one hundred acres of land and twenty-

five thousand dollars in cash, with ten acres additional for my own private use. There should be vigor enough in the Church to develop such favorable openings.

On the occasion of this visit to Peoria I delivered, by request, in St. Paul's Church, a lecture on "Anglican Catholicity," which was attended by a very large and indulgent congregation.

January 24 I again preached in Trinity Church, Chicago.

During this month and subsequently I gave attention to the securing of the College property at Knoxville for St. Mary's Hall; held meetings here with gentlemen interested, and paid several visits to the place. I am glad to say that the difficulties which existed have been removed. The stockholders are ready with unanimity to assign the stock; the corporate franchise can be secured to us, and the promise is encouraging of permanent possession. My visits to the School have been gratifying, from the excellent administration of Mr. Leffingwell and his able corps of Teachers, and from the evident appreciation of the School in the number of pupils, up to the capacity of a large building to accommodate. I can safely commend the Institution as administered to the confidence and patronage of the Diocese.

On Sunday evening, *February* 14, I presided at a Missionary Convocation held in Trinity Church in this city, at which I also made an address. Clergy and Laymen presented different views of the subject with earnest power.

During the season of Lent daily service was held at a central place in the business part of the city. A short service was arranged for it by my direction. The Clergy in turn conducted it, and on several occasions

I took place in doing so, and added a short practical address.

March 9–10, I visited Charleston, in Coles county; and select the place for mention because there and at Paris, Edgar county—near enough to be under the same charge for the present—there is peculiar activity in behalf of the Church. At Paris the building is nearly completed, with resources drawn from themselves alone. The Rev. March Chase is serving them, and secures their attachment.

March 15, went to Milwaukee and attended a meeting there of the Committee on the Translation of the Book of Common Prayer into Swedish. Everything is of interest to me which concerns our relations to the great Protestant Communities of Scandinavia—especially the Church of Sweden, which adheres to the Apostolic form of government in the succession of her Bishops; and has, besides, so much of the Catholic element. It is source of constant lament to me that the large numbers of that nation who settle in the Western States seem so indifferent to these great ties which bind their mediæval Church to the fourth and earlier centuries, and link them so demonstrably with the Anglican Communion. The Lutheran element is in no conflict with the strictly Episcopal—regarded not merely in Erastian degradation as a civil dignity or merely elective preference of administration, but regarded in its full authority as going back in unbroken chain to the Apostles, and conveyed to the National Scandinavian Church, as Ansgar and others united with English Missionaries in founding and fostering it. There are learning and national spirit with well-founded institutions of Theology in this country, with able and devout men as professors and pastors. The

Mother Church at home must undergo some severe strain in passing, as she will do, from her recognized state-power to a self-government and reliance on the attachment of the people. I cannot suppress my anxious interest, though only a stranger, that her trans-Atlantic children should so maintain the ancient faith and discipline as to be help and comfort in the time of need.

In this connection, it is right to speak of St. Ansgarius', our own parochial contribution to this good work of fellowship in ministry and worship. This congregation has largely increased during the year. The Service is that of the National Swedish Church, and the amount of parochial labor performed by its industrious Pastor is larger in most items than any Parish in the Diocese. Indeed, I regard with astonishment the work which Mr. Bredberg is called to perform. The reported record can give but small indication, even numerically, of the perpetual claims upon him. The calls and applications for advice and assistance, as the poor and weary emigrants reach our city, seeking place to remain or asking help and refreshment to pass on—these constitute an incessant appeal during a portion of the year. As a Mission, it is the most important and appealing that we have entrusted to us, and it is very inadequately supported. The Clergy and Churches of Chicago should lend towards it more systematic sympathy and help.

March 31, I had the pleasure of attending the meeting of the North Western Deanry, held at Knoxville, and met there with the Dean, Dr. Chase, Rev. Messrs. Benson, Chamberlaine, McKim and Roberts. The intercourse and business arrangements for local work afforded me encouragement.

Sunday, May 30, I ordained Mr. A. A. FISKE to the Diaconate with full qualifications, and preached the Sermon. Mr. FISKE had pursued his preparatory studies at Nashotah, and is a brother of the Rev. Dr. FISKE, of Cincinnati.

June 5–7.—Visited Harvard, a Missionary point, developed by the Rev. P. ARVEDSON. There is promising interest in the Church, and its friends appear to be willing and able to establish it. I confirmed nine, and twenty-one were present at the Holy Communion.

Wednesday, June 9.—At St. Paul's, Kankakee, met the Decanal Chapter of the "Eastern Deanry." Divine Service was held in the evening. Dr. MORRISON preached the sermon, and several clergy were in attendance—Messrs. PHILLIPS, STEELE, KNOWLES, OSBORNE, GUILLEMONT and WELLS.

The next day the Church was consecrated, on which occasion I preached the sermon. In the evening held Confirmation, when four received the rite. The next day rode twelve miles along the Kankakee River to Momence, a place which has been visited, with occasional services, by the active Rector of St. Paul's, and now assumes a parochial organization. After Divine Service, I laid, with proper services, the corner stone of the Church, in which a large assembly partook. The weather was beautiful, and we were gratified by all the incidents. I feel assured that there will be a vigorous congregation in this growing town. No better earnest of this result could be asked than the heartiness of these opening services and the fact that *eleven* were presented for confirmation. We rode back to Kankakee in the evening.

Sunday, June 13, I spent with Mr. GUILLEMONT, our faithful and accomplished Missionary to the small

French Flock at St. Anne. The people are poor and unable to do much to support a minister. But they appear earnest and attached to the services. The small building has been painted and repaired; responses were well made; singing and chanting, led by Mr. G., were heartily congregational.

I read the Ante-Communion, preached and administered the Holy Communion in the morning, and in the afternoon baptized the infant of the Rector and confirmed *twenty*—some among them advanced in years. I addressed the Candidates, and afterwards spoke to the Congregation. These services were, of course, all in French. I heard of one person who not unfrequently walked twenty miles to attend church, and several who came on foot ten and five miles. This was the case on the visit I record.

Monday, *June* 14, I visited Immanuel Hall and addressed the students before confirmation, and the Candidates after. Seven were presented, the last offering of the Rev. Dr. Park, who shortly after closed his valuable life.

June 17, *Thursday*, made a pleasant visitation to Mendon, where Rev. Dr. Reynolds, of Warsaw, has officiated every other Sunday, and done so with much exposure and hardship through the winter. The Congregation, which is isolated, sustains itself with perseverance, and would make liberal effort for a resident pastor.

Being so near Quincy, I passed to that city to hold a second Confirmation. I found the Bishop of Missouri and Mrs. Robertson there, and enjoyed some hours' interview at the house of the Rector. Being obliged to return to Chicago, and the service having been fixed for the evening, I requested the Bishop

to officiate for me, which he kindly did, and confirmed four persons.

From June 22 *to* 26, engaged in a visit to Fairibault, where I preached the Consecration Sermon in the Cathedral just completed by Bishop WHIPPLE, and with the Schools, Male and Female, Literary and Theological, constituting a living centre of Episcopal influence. "Happy the people that are in such a case."

From Tuesday, June 29, *to Saturday, July* 3, was engaged in Missionary work. Visited several places in the vicinity of Alton, in which I was accompanied by the Dean.

August 22, spent in Warsaw; confirmed both morning and evening. On the latter occasion I made an address "On the Church of the Creeds and our Relation to it." From there by a day's ride reached Aledo in time for Evening Service, preached and confirmed seven. Rode the next day to Preemption and laid the corner stone of new Church in a part of the Parish too remote for a convenient attendance on the Church known as "Grace Church," Rock Island county. I passed on to this Church and officiated in the afternoon, confirming nine. One of the parishioners kindly drove me twelve miles into Rock Island, where I took the night train for Chicago.

Sunday, September 12, held an Ordination in the Cathedral, at which the Rev. MARCH CHASE was admitted and ordained to the Order of Priests, and Mr. A. W. GLASS to that of Deacons. The Sermon was preached by the Rev. Dr. CHASE, who presented his son for the Priesthood, and, with the Cathedral Clergy and the Rev. HARRY JONES, of London, united in the Laying on of Hands.

In the afternoon I held the Supplementary Confirmation, at which Candidates were presented from the Cathedral, St. Stephen's, and St. Ansgarius'—in all, twenty-four. I made address before and afterwards to those confirmed.

In the evening the Rev. Mr. JONES preached.

My work through the year has been courteously facilitated by the railroad companies, and I have everywhere been met with peculiar confidence. I have enjoyed adequate assurance that the unworthy efforts of a few restless men in the Church, and the fierce impeachment of my motives and reputation in some public acts, had failed to affect seriously the attachment and loyalty of the Clergy and People.

At the close of the Convention the Bishop, as is customary, addressed the members before the final adjournment.

The Secretary, with permission of the Bishop, has appended to the Annual Address the remarks then made. They are collated from the report in the daily newspapers.

ADDRESS MADE BY THE BISHOP AT THE CLOSE OF THE CONVENTION:

On arriving, Beloved, at the close of the Convention, there must always be subject for collective and personal gratitude. No day of our life can pass without instances which call for special praise. But in proportion to the manner in which we have been engaged, and the incidents given or withheld, which make that day peculiar, will there come more marked occasion for our relative gratefulness. Especially must this be the case when, during a successive period of time, we have been professedly and more directly engaged in the service of God and His Church, and events occur in such a manner as to bear with them assurance of the Divine blessing and emphatic interposition of Divine protection. And I feel, and you feel, that on this occasion of our Annual Assembly, which has now closed its sessions, we have had distinct reasons for this heavenward emotion.

We have come here under circumstances to the Church of deep importance, and, at the same time, those that were calculated to create apprehension; and which might make our meeting one open to those mistakes, and agitation, and collision which must occur in deliberative bodies, with human passions and conflicting feelings.

And yet, I think, notwithstanding all exposure and apprehensions, it may be safely said that we have passed through this Convention with a degree of remarkable harmony; harmony, not only remarkable as taken under those circumstances, but remarkable under any condition in which so large a body assembles, in the

freedom of debate, in deep, and sometimes conflicting interests in the matters before it.

There has scarcely fallen from a member a sentence; there has scarcely been uttered a word; there has not been done an act that, in any way, could be construed as defective in its Christian and gentlemanly propriety. In all the collision of debate, it has been conducted in the very highest tone of intellectual and moral feeling.

I feel proud of the relations that have been exhibited, even in this lower form by this Convention; and I feel that I am only testifying to a fact which must have been patent to every eye here, that has had opportunity to take cognizance of it, that the Diocese of Illinois has presented, through its representatives, a beautiful aspect of Christian order. And when I utter that, I utter something that, to my own ear and heart, causes always a deep consciousness of superintending Grace.

To be really consistent as a Christian Church, and to present a body of Christian gentlemen, is no small elevation of moral as well as individual character.

Under these general circumstances, the claim on our gratitude to Almighty God for His protection and overlooking care must be apparent, and may He inspire our hearts and lives to remember the goodness.

We feel—and we are free to speak of it—that the Church has been passing through a crisis during the past year. I know not how incidents could combine more likely to leave behind them division, both in counsel and in action; difficulties in attaining results of a normal and healthy character, and inflicting, perhaps, separations of courtesy and friendship, and embarrassment in the general and harmonious conduct of our diocesan affairs. Yet there has been no time

where, when the necessity existed, there has been such a demonstration of union, such an energetic, deep-toned reality in that feeling, as has occurred in this present. And I believe that we are, in this, only an epitome of the Church of which we are a component part, that all these seeming divisions, are, to a very great degree, superficial; that the grand moral result of them throughout the land is to advance unity, to render more earnest individual and collective feeling, to make men realize more their responsibility and their privileges, and to advance in a more signal manner the agreement and fellowship and more intimate communion in heart and action of the Church in the United States.

I have individually and privately hazarded the opinion (and I feel myself entirely content to commit myself to it thus publicly) that at no time previous has the Church been in a condition of more active, demonstrative working unity than at the present (and under unity I mean and comprehend union of feeling and union of action); and has been better prepared in everything to illustrate our position and character, and press forward in the fulfillment of the solemn trust committed to us in the midst of this great nation. And if these relations be real that I have thus expressed as existing first in our own, and then presenting themselves in our diocesan individuality as a type of what exists all around us, I feel that the appeal is very direct to us. But this is no sentiment merely, to be lost in the enjoining; it is no matter that is to be allowed to pass as if it were a thing accomplished, and done when Convention adjourns *sine die;* but it is a spirit that we are to carry away with us, and under which we are to work in our respective positions, and more especially as we are to be influential in communicating that spirit to others.

I always feel a degree of regret when such a Convention has transpired; and as its voice goes out, and as its deeds shine forth, and as its great collective power reveals itself to our apprehension within these walls, I always feel regret that every eye in the Diocese that loves the Church is not upon us; that every ear that would enjoy the messages, tidings, and words that are here uttered, is not here to hear them and profit by them. But that cannot be. But cannot you be swift messengers of these tidings? Cannot you, ministering brethren of the sanctuary, carry something of the power of this into your own households of faith, and tell there "what great things the Lord hath done for us?" Will not the laity make these things topics of conversation, earnest and real, to their brother laymen; trying to report to them the interest, and the force, and the sense of duty and of love that they now feel, and the increment of which they are conscious they have gathered?

We must go out, to carry home, and to spread around and multiply the influences and the powers that God hath given us in this our solemn meeting; and we must do it all in what, perhaps because it is the deep feeling of my own mind, I take to be its principal assurance; never to be afraid; never to be afraid for the Church of the living God. However dark, however threatening, however the waves may rage and swell, we should feel that if we stand calm in our place of duty, ready to do, ready to dare, and, above all, ready to endure, there is One above that controls those waves, and not one of them shall toss and swell except at last as it shall minister for the well-being and the joy of Zion. And we may carry this hope deeper still. We have our annoyances, our individual anxieties, as we

have our joys. None of us can return to our home and do just as we would, or select our place and cross as our own choice. Some of us go to homes that have been bereaved; some of us go to duties that we know now are full of trial, of impending anxiety and change; and we all know, as we advance, that where the next foot shall be planted securely, is known to God alone. There, too, we can trust; there, too, we can stand firm, and know that the grace that is given, is sufficient for it all. The thorn will not pass—it will not be blunted and its sharp point rounded and made smooth; much less, that thorn may not be taken away, though there be threefold cry for relief; yet there will come in the abundance of that power, the testimony in the inspired word to bear it to our ear, and the testimony of it in that deeper utterance, in those silent chambers where the "still small voice within us" will breathe the words of peace, security and hope—"My grace is sufficient for thee." And under this trust, beloved, as God's own minister, as your father in God, as one who loves and prays for you, and tries, as far as he can, to take into his own heart a realization of your wants and your trials,—as your father in God, I pray that you may all have the sense of this overmastering trust, this power that is able to take the sting out of every sorrow, to keep us strong through all infirmities, to give us that innate vigor that can master not only the troubles of the world and the temptations of it, not only the smaller world of temptation out and around us, but the great one of temptation and trial that lies within us. And may God thus bless you and keep you, prosper your labor, fulfill your desire, and, when that time comes, lead me and lead you into that blessed rest which He hath provided for His Church.

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